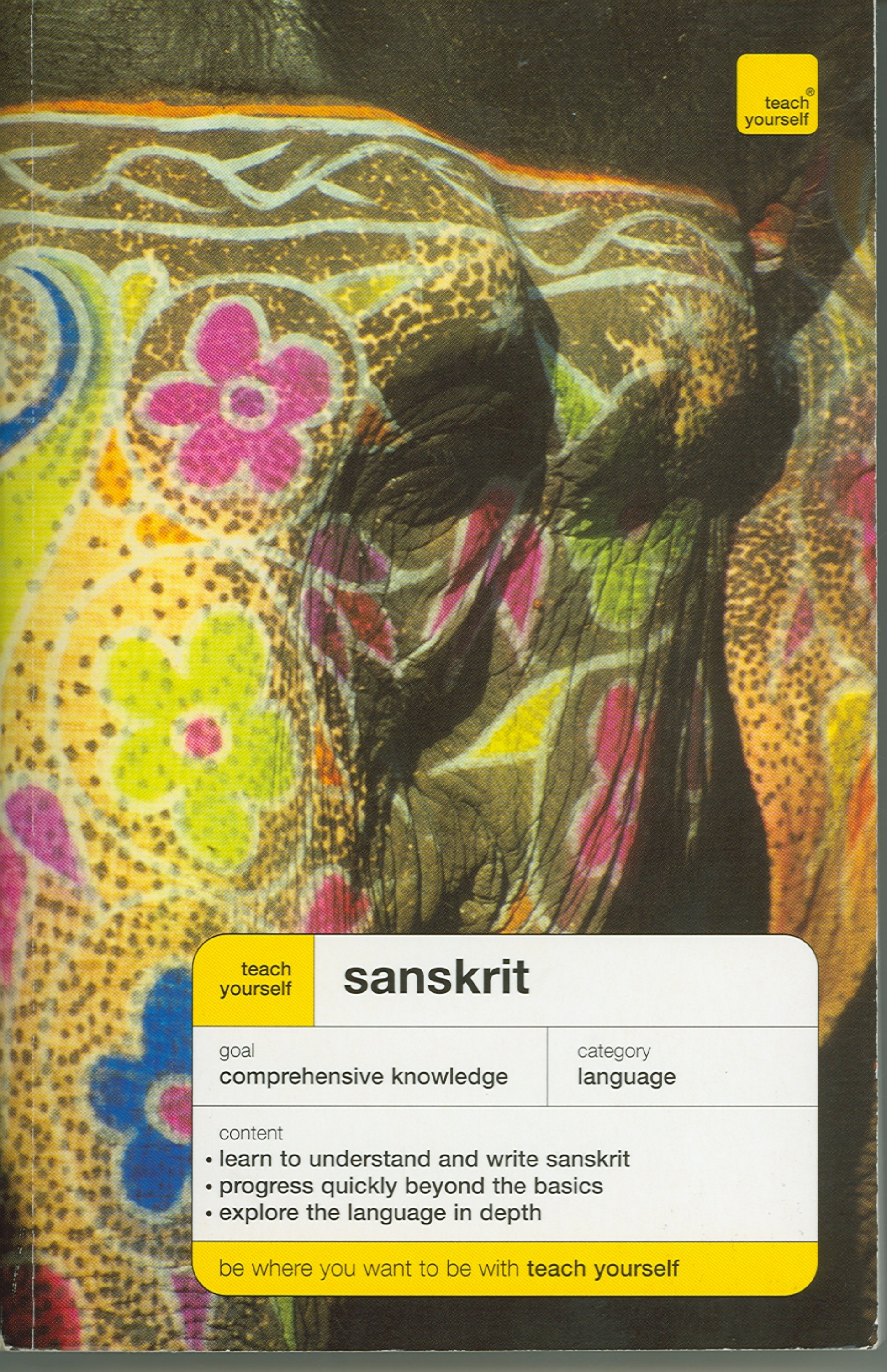


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abbreviations

Abbreviations: abl. = ablative; acc. = accusative; adj. = adjective; caus. = causative; f(em). = feminine; gen. = genitive; indef. = indefinite; inf. = infinite; intrans. = intransitive; irreg. = irregular; m(asc). = masculine; n(eut). = neuter; part. = participle; pass. = passive; pl. = plural; poss. = possessive; prep. = preposition; pres. = present; s(in)g. = singular; trans. = transitive.

preface

The plan, scope and length of this book have been determined primarily by the aim of enabling students to cope as rapidly as possible with straightforward Classical Sanskrit texts. The material has been drawn almost entirely from the Sanskrit (not Prākrit) prose dialogue of the major dramas, extracted onto cards and then graded according to the main morphological and syntactical features that required explanation. From Chapter 6 onwards all the sentences of the exercises and all the more elaborate examples given in the chapters themselves are taken without change from actual Sanskrit works. While the intention is to provide an introduction to the Classical language in general, because of the nature of the bulk of the material the book is, in the first place, a guide to Sanskrit dramatic prose; and it is probable that I have sometimes incautiously presented as generally valid points of usage that really hold good only of the Classical dramatists.

Existing Sanskrit primers tend to be admirably systematic in their presentation of the complicated morphology of Sanskrit (which includes a mass of verb forms little used by most writers) but rather cursory in their treatment of such basic facts of life as the prevalence of nominal constructions and compound formations. The student may get the misleading impression that Classical Sanskrit syntax is very similar to that of Latin and Greek, and emerge well drilled in the varieties of athematic inflexion and yet quite unprepared, for instance, for such simple discoveries as the fact that someone in a play, speaking from the heart, instead of saying 'Thank God my children are alive' can and does say (literally) 'Thank God I am alive-childed'. In the present book thorough drilling in all the forms of declension and conjugation has been a secondary consideration, and the student will therefore benefit from a certain self-discipline in memorising accurately the paradigms introduced into each chapter. In

part this shift of emphasis (though I think it desirable at any rate) has been dictated by the use of real Sanskrit material: second-person dual ātmanepada forms are not particularly thick on the ground whether in plays or in texts of any other kind. Serious inadequacy in this respect is, however, prevented by the fact that grammatical forms once introduced continue to be illustrated and required throughout the book: each exercise contains a natural element of revision of all previous exercises.

It is particularly students without a teacher who need a fuller explanation of Sanskrit syntax and idiom than existing primers give, and so I have been happy to model this book upon the Teach Yourself volumes which I myself in the past have found so helpful and stimulating. At the same time it seemed practical to assume a somewhat greater degree of sophistication in potential students of Sanskrit than in students proposing to teach themselves a language such as French. Someone who has never previously learnt a foreign language will probably find the early chapters rather heavy going unless he is fairly bright. A significant proportion of readers are likely to have some acquaintance with either Latin or Greek, and so I have cited parallels where these seemed illuminating, but knowledge of either language on the part of all readers is in no way assumed. In passing it is perhaps worth stating plainly that the present work is essentially intended to be an entirely 'synchronic' study of Classical Sanskrit: occasional references to the earlier history of the language, whether at the Vedic or Indo-European stage, have been introduced where it seemed that they might help to emphasise or clarify the point under discussion. Undoubtedly some readers would prefer more of such references, other less.

For reasons of both convenience and economy, the use of the nāgarī script is discontinued in the body of the text after the first five chapters. Ample practice in reading and writing the script continues to be provided in the exercises.

Many people have given help and advice during the long and laborious period of preparation of this book. A particularly deep debt of gratitude is due to the following: to Dr. Richard Gombrich, of Oxford, for detailed comment and unfailing sympathy and encouragement over many years; to Mr. C. A. Rylands, formerly of the School of Oriental and African Studies in London, for reading with a quite remarkably sharp eye much of the final draft, and for giving me in many acute observations the fruits of his years of experience as a teacher of Sanskrit; to my colleague at Edinburgh Mr. W. E. Jones, for much patient and

careful discussion of the first two chapters; and to Mrs. Elizabeth Kelsall, without whose competent editorial assistance I should still be struggling to get the book finished. Much error has been eliminated with the help of these friends and of the students with whom I have used the work in draft form. I am keenly conscious that many imperfections remain.

Edinburgh, January 1973

Note: Dr. Coulson died before this book could be published. Dr. Gombrich has seen it through the press; he wishes to thank Miss Elizabeth Christie for her help with the proof-reading.

introduction

Sanskrit is a member of the Indo-European family of languages to which most of the languages of Europe (including, for instance, English, Welsh, Latin and Greek) also belong. These have all evolved from a single language (or, more immediately, a group of closely related dialects), namely 'Primitive Indo-European' or just 'Indo-European', spoken in about the third millennium BC, of which no direct record remains. The original Indo-European speakers seem to have been tribes inhabiting the plains of Eastern Europe, particularly the area north of the Black Sea (archaeological remains in the South Russian Steppes are in harmony with this supposition), from where migration subsequently occurred in many directions. With the discovery of Hittite, Sanskrit has ceased to be the oldest recorded Indo-European language: but for many reasons, including the fact that Hittite separated early from the main Indo-European stock, Sanskrit remains of central importance to the student of the history of the Indo-European languages.

Sanskrit belongs, more specifically, to the Indo-Iranian branch of Indo-European. The other most important member of this branch is Persian. The earliest Indo-Iranian speakers are conveniently known as Aryans, from the name which they gave themselves (Sanskrit ārya, Avestan *airya*—from the latter the modern name Iran is derived, while the name Éire, at the other end of the Indo-European spectrum, may also be cognate). Although it is reasonable to assume that the original homeland of the Aryan tribes was to the north of the Caucasus, our earliest record of them comes neither from this region nor from the Indo-Iranian area but from south of the Caucasus, from the Mitanni kingdom of Northern Mesopotamia, where a ruling dynasty bearing Aryan names and worshipping Aryan gods such as Indra had established itself in the first half of the second millennium BC.

However, the main movement of Aryan migration was not south but east into Central Asia, and from there by separate penetrations into Iran and India. Thereafter the Aryans of Iran and the Aryans of India went their separate ways both culturally and linguistically. The oldest stage of Iranian is represented by Avestan, the sacred language of the Zoroastrians, and by Old Persian, the dialect used in the cuneiform inscriptions of the Achaemenian kings.

In India, a highly evolved and urbanised civilisation had existed long before the coming of the Aryans. This was the 'Indus Valley Civilisation', known to us in particular from excavations at Harappa and Mohenjo Daro, and dating from at least the middle of the third millennium. The culture was stable over a long period, and literate. It came to a sudden end, and it is tempting in the extreme to attribute its destruction to the coming of the Aryans. However, an awkward time gap exists, and has not yet been successfully explained, for the Indus civilisation seems to have perished in about 1700 BC and there is no evidence that the Aryans reached India before the latter half of the second millennium.

The survival in Baluchistan up to the present day of a Dravidian language, Brahui, so far from what is now the main Dravidian area in Southern India, makes it reasonable to conclude that before the arrival of the Aryans Dravidian was spoken over a much wider area, and the suggestion has naturally been made that the inhabitants of the Indus cities spoke a Dravidian language. At present this remains unproved, unless recent claims of successful decipherment of the Indus script are accepted, and other non-Aryan language families do exist in India, most notably the group of Muṇḍa languages. Although the language of the Aryans established itself over most of Northern India, it seems that in the long run the Aryans were affected both culturally and linguistically by the peoples they conquered, and Dravidian and Muṇḍa influences (particularly the former) can be traced in the development of Sanskrit itself.

The speech introduced by the Aryans into India developed and diversified, and the major modern languages of Northern India are descended from it. The generic term for such languages is Indo-Aryan. One may conveniently divide the development of Indo-Aryan into three stages: Old, Middle and Modern.

Old Indo-Aryan is equivalent to Sanskrit only in the widest sense of the latter term, and is divided principally between Vedic and the later Classical Sanskrit. Our record of Old Indo-Aryan

begins with the hymns of the Ṛgveda, which date back to at least 1000 BC and are the product of a considerable literary skill. That they were composed a fair time after the arrival of the Aryans in India is shown both by the absence of any reference to a homeland outside India and by divergences, principally phonetic, in the language itself from what can be reconstructed as the common Indo-Iranian tongue. Intermediate between the language of the Ṛgveda and that of the Classical period is the language of the Brāhmaṇas, prose works which seek to interpret the mystical significance of the Vedic ritual, the earliest of them written well before the middle of the first millennium BC. The Upaniṣads are a part of the Brāhmaṇa literature.

With the passage of time the language of even the educated priestly class diverged more and more from that of the sacred hymns themselves, and it became increasingly a matter of concern that the hymns should be transmitted without corruption, in order to preserve their religious efficacy. Consequently, a study began to be made of the principles of linguistic, and more particularly of phonetic, analysis. From this developed a grammatical science which concerned itself not only with the sacred language but also with contemporary educated speech. The grammar of Pāṇini, the **Aṣṭādhyāyī**, usually attributed to the fourth century BC, is evidently the culmination of a long and sophisticated grammatical tradition, though the perfection of his own work caused that of his predecessors to vanish. In less than 4000 sūtras, or brief aphorisms (supplemented on points of detail by the grammarian Kātyāyana), he analyses the whole phonology and morphology of Sanskrit. He anticipates much of the methodology of modern formal grammar: his grammar is generative and in some respects transformational. It cannot, however, be compared very directly with modern grammars, since its form is geared to the needs of oral transmission, and Pāṇini could not avail himself of the mathematical symbols and typographical conventions of the written page. The work was so brief that it could be recited from beginning to end in a couple of hours. It was so comprehensive and accurate that it quickly became the final authority on all questions of correct usage. By Classical Sanskrit is meant essentially the language codified by Pāṇini.

The formal differences between Vedic and Classical Sanskrit are not enormous. Phonologically, the most obvious is a difference of sandhi, whereby for instance a trisyllable such as **vīriam** (or **vīriyam**) becomes a disyllable **vīryam**. Morphologically, the wealth of inflected forms is somewhat reduced, for instance by

the disappearance of the subjunctive. In vocabulary a fair number of ancient Aryan words are lost, but the loss is far outweighed by the acquisition of enormous numbers of words from non-Aryan sources. Classical Sanskrit is based on a more easterly dialect of Old Indo-Aryan than is the Ṛgveda, as is shown by the fact that it contributes a number of words which preserve an original Indo-European l, where the Ṛgvedic dialect (in common with Iranian) changes this sound to r: thus both Vedic **raghú** 'swift, light' and Classical Sanskrit **laghu** 'light, nimble' are cognate with Greek *elakhús*. Other Old Indo-Aryan dialects existed; we have no direct record of them, but from them various dialects of Middle Indo-Aryan evolved.

The beginnings of Middle Indo-Aryan antedate Pāṇini, for the speech of the ordinary people had been evolving faster than that of the educated classes. The term **saṃskṛta** means 'polished, (grammatically) correct', and is in contrast with **prākṛta** '(speech) of the common people'. Just as Sanskrit interpreted in a wide sense may conveniently stand for Old Indo-Aryan, so Prākrit, interpreted equally widely, may stand for Middle Indo-Aryan. More narrowly, three stages of Middle Indo-Aryan may be distinguished. The first is represented by Pāli, the only Indian language in which the earliest Buddhist scriptures have been preserved on a large scale, and by the dialects used in the inscriptions of the emperor Aśoka (*c.* 250 BC). The process of morphological simplification which distinguishes Classical Sanskrit from Vedic here continues and is accompanied by drastic phonological simplification, including a reduction in the number of vowels and a simplification of consonant groups (thus Sanskrit **traividya** becomes Pali **tevijja**). These processes continue (for instance, with the loss of many intervocalic consonants) in the second stage, that of the Prākrits proper, including Māhārāṣṭrī, Śaurasenī and Māgadhī, and the various dialects of the Jain scriptures. The third stage is represented by Apabhraṃśa, a generic term for the further popular evolution of Middle Indo-Aryan up to the end of the first millennium AD, foreshadowing the final collapse of the old Indo-European inflexional system and the emergence of the Modern Indo-Aryan languages, Bengali, Hindi, Panjabi, Gujarati, Marathi, etc. Hindi in its wider sense denotes a group of dialects spoken from Rajasthan to Bihar: upon one particular dialect are based both the official language of Pakistan, Urdu, and the official language of India, (modern standard) Hindi. The term Hindustani is sometimes used nowadays to denote the common substratum of these two

languages, lacking both the extreme Persianisation of Urdu and the extreme Sanskritisation of Hindi.

The Sanskrit of Pāṇini's time had the cachet not simply of being the dialect of the educated classes but also of being much closer than was the popular speech to the language of the sacred scriptures themselves. Naturally the prestige of Sanskrit was resisted by those who questioned the authority of the Vedas, and for this reason the early writings of the Buddhists and the Jains are in varieties of Middle Indo-Aryan; the Buddha is reported to have said that his teachings should be given to the people in their own language. Nevertheless, Sanskrit continued to be cultivated, and not merely by the brahmins. Important evidence of this is provided by the two great Indian epics, the Mahābhārata and the Rāmāyaṇa. They were recited and handed down by non-brahmins (the Sūtas), and their audience was a popular one. Although their origins are no doubt more ancient, they evidently belong in something like their present form to about the beginning of the first millennium AD. Their language is Sanskrit, but of a later kind than Pāṇini's—Classical Sanskrit with an admixture of minor features of Middle Indo-Aryan morphology and syntax. It is Sanskrit composed instinctively rather than according to Pāṇini's rules by men for whom Sanskrit was not too remote from their own informal speech. The advantage of using Sanskrit, in addition to the dignity which it imparted to the verse, lay in its role as a lingua franca uniting the various regions of Aryan India. One may compare the way a Londoner and a Glaswegian often find the English of the BBC easier to understand than each other's.

As Middle Indo-Aryan developed and its various dialects drew further apart, this role as a lingua franca grew increasingly important, and at a time when brahminical influence was increasing. In the early centuries AD, first in the north and later in the south, Sanskrit became the only acceptable language both for administration and for learned communication. The Buddhist Aśvaghoṣa (second century AD) is a significant figure in the process. While early Buddhist literature had first eschewed Sanskrit completely, then compromised with a hybrid language or at least with a non-Pāṇinian Sanskrit, he himself not merely writes Classical Sanskrit but is a master of Sanskrit literary style, and is as important in the history of Sanskrit literature as in the history of Buddhism.

This is the beginning of the great period of Classical Sanskrit, and it lasted for something like a thousand years (possibly a little less

for creative literature, but several centuries longer in various fields of speculative thought). For the early centuries AD our knowledge is sketchy, for much of what was written has perished. Part of the reason for Aśvaghoṣa's literary importance is that he is very nearly the only significant predecessor of the poet Kālidāsa whose work has survived. Kālidāsa is commonly dated to the early fifth century, and on reading his poetry one cannot doubt that it represents the culmination of a great tradition; yet he is the earliest of the major classical poets. Perhaps, like Pāṇini, Kālidāsa eclipsed his predecessors and made their work seem not worth preserving.

By now Sanskrit was not a mother tongue but a language to be studied and consciously mastered. This transformation had come about through a gradual process, the beginnings of which are no doubt earlier than Pāṇini himself. Something of the true position must be reflected in the drama, where not merely the characters of low social status but also the women and young children speak some variety of Prākrit. Kālidāsa learnt his Sanskrit from the rules of a grammarian living some 700 years before his time. Such a situation may well strike the Western reader as paradoxical. Our nearest parallel is in the position of Latin in Medieval Europe. There is, however, an important difference. Few would deny Cicero or Vergil a greater importance in Latin literature than any Medieval author. Conversely, few Sanskritists would deny that the centre of gravity in Sanskrit literature lies somewhere in the first millennium AD, for all that its authors were writing in a so-called 'dead language'.

On this point it may be useful to make a twofold distinction—between a living and a dead language, and between a natural and a learned one. A language is natural when it is acquired and used instinctively; it is living when people choose to converse and formulate ideas in it in preference to any other. To the modern Western scholar Sanskrit is a dead as well as a learned language. To Kālidāsa or Śaṃkara it was a learned language but a living one. (The term 'learned' is not entirely satisfactory, but the term 'artificial', which is the obvious complementary of 'natural', is normally reserved for application to totally constructed languages such as Esperanto.)

The literary medium of any language contains elements of learned speech. Apart from any tendency to conform to conscious grammatical rules, one may observe a limitation or regularisation of sentence patterns, and a widening of vocabulary by the itemisation of more complex ideas. In the expression of a given idea, provided that in both cases it is contained in a single sentence, the

syntax will therefore be simpler in formal than in conversational speech. Compare the subject–verb–object simplicity of 'an unexpected arrival will admittedly affect our numbers' with the relative syntactical complexity of 'it's true that how many we're going to be will depend on whether anyone turns up that we aren't expecting'. (A particular factor affecting the written style of English is the need to avoid sentences made seriously ambiguous by the lack of an appropriate voice inflection.)

Living languages, whether natural or learned, change and develop. But when a learned language such as literary English is closely tied to, and constantly revitalised by, a natural idiom, its opportunities for independent growth are limited. Sanskrit provides a fascinating example of a language developing in complete freedom from such constraints as an instrument of intellectual and artistic expression. To say that Classical Sanskrit was written in conformity with Pāṇini's rules is true, but in one sense entirely misleading. Pāṇini would have been astounded by the way in which Bāṇa or Bhavabhūti or Abhinavagupta handled the language. It is precisely the fact that Sanskrit writers insisted on using Sanskrit as a living and not as a dead language that has often troubled Western scholars. W. D. Whitney, a great but startlingly arrogant American Sanskritist of the nineteenth century, says of the Classical language: 'Of linguistic history there is next to nothing in it all; but only a history of style, and this for the most part showing a gradual depravation, an increase of artificiality and an intensification of certain more undesirable features of the language—such as the use of passive constructions and of participles instead of verbs, and the substitution of compounds for sentences.' Why such a use of passives, participles and compounds should be undesirable, let alone depraved, is left rather vague, and while there have been considerable advances in linguistic science in the past fifty years there seems to have been nothing which helps to clarify or justify these strictures. Indeed, Whitney's words would not be worth resurrecting if strong echoes of them did not still survive in some quarters.

Acceptance of Pāṇini's rules implied a final stabilisation of the phonology of Sanskrit, and also (at least in the negative sense that no form could be used which was not sanctioned by him) of its morphology. But Pāṇini did not fix syntax. To do so explicitly and incontrovertibly would be difficult in any language, given several ways of expressing the same idea and various other ways of expressing closely similar ideas. Certain major morphological simplifications typical of Middle Indo-Aryan were prevented by Pāṇini's codification: thus Sanskrit retains a middle

voice and an obligatory dual number. On the other hand, the way Prākrit dealt with all past tenses, replacing them with a past participle and where necessary a passive construction, being a negative procedure could be imitated by Sanskrit (see Chapter 4), and as a result in certain styles of Classical Sanskrit a past finite tense is something of a rarity. Because it did not occur to Pāṇini to prohibit such a construction, or to limit its use to particular circumstances, supposedly 'Pāṇinian' Sanskrit could be written in a quite non-Pāṇinian way, eschewing a whole mass of difficult forms and conforming to the usage of the popular language.

But in other and more important respects the syntactical changes wrought in Sanskrit took it further from popular speech. Indeed, one such may be distinguished which actually depends upon the preservation of the full Old Indo-Aryan case system, namely the increasing exploitation of various cases to represent certain 'abstract' syntactical relationships: instrumental or ablative to express cause, dative purpose, locative circumstance and hypothesis, an abstract accusative with a verb of motion to express change of state, and so on. This development is inseparable from the most striking change of all, the exploitation of nominal composition. In Vedic, noun compounds are hardly more frequent than in Homeric Greek, but their frequency increases throughout the history of the language. More important still, the compounds which occur in the earlier language are seldom of more than two members, whereas in the later language the occurrence in a single short sentence of several compounds of four or five members is perfectly normal, and in certain styles compounds of twenty or more members are not thought excessive. Here again, advantage has been taken of a negative freedom. It is, in fact, an important feature of compounds that, co-ordinatives apart, they are binary in structure (i.e. can be analysed through repeated bisection—see particularly Chapter 7). Pāṇini gives rules for the construction of compounds. By applying these rules recursively, compounds of any length may be built up. At one and the same time Pāṇini is obeyed and bypassed. One may indeed wonder to what extent the style of the grammatical sūtras themselves encouraged this process; evolved to meet very specific scientific needs and utilising cases and compounds in a way quite foreign to the natural language, it may well have served as a partial model for other types of discourse.

The cumulative effect of such changes is certainly startling. The syntax of Classical Sanskrit in many major respects bears little resemblance to the syntax of any other Indo-European language

(leaving aside similarities in certain kinds of Middle Indo-Aryan writing). Whitney is typical of many Western scholars who manage to convey contempt for the avoidance of the intricacies of the Old Indo-Aryan verbal system, with a simultaneous contempt for the pedantry of those who flex their grammatical muscles from time to time by using a number of *recherché* forms and irritation at the difficulty of understanding the ordinary language of the learned. The first two points are of little importance. As to the third, it is certainly true that modern scholars often meet with ambiguities and obscurities in reading Classical texts, and that some of the ambiguities arise out of the use of long compounds. But the texts were not written for us, and there is little to suggest that Sanskrit writers qualified to participate in academic discussion found any difficulty in following the language it was couched in: such a situation would indeed have been perverse. (The use of long compounds in creative literature (**kāvyaṃ**) is something of a separate issue: there, easy intelligibility might well be at odds with the desire to achieve some particular effect.) What is perhaps true is that such a style does not take kindly to textual corruption. A great burden of information may be carried by a single vowel or consonant, the alteration of which may give an entirely different twist to the meaning of a whole sentence. To this may be added the inadequacy of existing dictionaries for many kinds of Sanskrit texts, and the fact that modern scholarship has still a long way to go in reconstructing the cultural and intellectual presuppositions, the 'universe of discourse' implicit in Sanskrit literature.

Another striking feature of Classical Sanskrit is its wealth of synonyms. First (what is, of course, not quite the same thing), it has a huge vocabulary, a composite store of words from many sources, Aryan and non-Aryan. Secondly, there operates upon these words a tendency, no doubt normal to some extent in any learned language, to blur distinctions between words that to start with were close in meaning but not synonymous. One may compare the way writers of English will ring the changes on various series of words ('way, manner, fashion, mode', 'occupation, employment, pursuit') merely to avoid repeating the same word, not because some other is especially appropriate (the phenomenon of 'elegant variation'). Particularly significant is the way a hyponym (more specific term—'innovation, development, transformation') will alternate with its superordinate (less specific term—'change') for the same reason, and not because some particular level of precision is being aimed at. The usage of words that are more distinct 'emotively' than 'cognitively' ('hide', 'conceal') may also be assimilated, and this may come about because

the literary context (e.g. committee report as opposed to advertising copy) neutralises possible differences of emotional effect.

Poetry written within such a literary idiom does not necessarily seek to reverse these trends. As the literary tradition develops, poets moving towards a classical style build up a useful stock of uncoloured synonyms (*amor, ardor, flamma, venus; amour, fers, feu, flamme, soupirs, vœux*) which they can draw on at will, confident that long use has made the words innocuous. Classical poets do not need these extra words because they are technically less competent than poets who stick closely to natural speech: they merely prefer to reserve their energies for other ends. The tendency to treat language in this way, perhaps only faintly observable in the Western tradition, is of central importance in the poetry of Classical Sanskrit. The poet has quite enormous reserves of cognitively and emotively synonymous words to draw upon. What most especially swells these reserves is the possibility of a sort of 'componential' compounding; thus the word **rājan** 'king' may be replaced by an indefinite number of compounds meaning 'lord of men', 'guardian of the people', 'enjoyer of the earth', etc. (the extent to which any word with the appropriate sense could be used in helping to form such compounds was partly a question of style; naturally, creative literature in general went further than academic prose, and thorough exploitation of the device was considered a particular characteristic of the Gauḍa (Eastern) poetic style). Because of these resources it was possible to write Sanskrit verse in metres of great complexity and beauty.

Furthermore, because of the long history of the language and the varied sources from which it drew its vocabulary, many Sanskrit words have a number of quite distinct meanings; and this feature, too, is much augmented by compounding (e.g. because it literally means 'twice-born', the word **dvijaḥ** can signify 'brahmin', 'bird' or 'tooth'). Thus punning is made possible on a scale inconceivable in a natural language—on far too large a scale, in fact, to be effective per se for any humorous purpose. Instead sustained paronomasia is used in certain literary styles for perfectly serious literary purposes—not (at least in good writers) for empty display or mere playfulness, but to achieve a density of expression that could be attained in no other way: the same words may convey simultaneously the imagery of an idea and the contrasting imagery of a metaphor or simile which comments upon that idea. In this as in other respects it is the peculiar merits of Sanskrit poetry which make it least translatable.

using this book

Provided that the main features of Sanskrit phonology described in Chapter 1 are understood, it is not necessary to memorise the whole alphabet before proceeding to Chapter 2. The nāgarī script is complicated, and is best assimilated gradually; most learners need several weeks, even months, to read it with complete fluency. It would be possible to use this book without learning the nāgarī script at all (making use only of the transliterated versions of the exercises). This might suit some experienced linguists, anxious to gain a rapid impression of the language. But the ordinary student is advised against such a course. Transliteration has a distorting effect upon Sanskrit phonology, unless interpreted with a knowledge either of the nāgarī script or of phonetics. It is essential to have a sure grasp of the fact that letters distinguished from each other only by small diacritic marks represent totally independent items in the Sanskrit sound system and that **dh**, for instance, is no less a single phoneme than **d**.

Sanskrit is a language with a very different surface structure from that of English. Each chapter deals with a number of its more prominent morphological and syntactical features. The focus of attention should always be firmly upon the Sanskrit structure and not upon the English by which it is represented. Thus in Chapter 4 there should be no danger of an attempt to translate 'literally' into Sanskrit a sentence like 'it was he who made this garden', since neither the relative pronoun nor a verb 'to be' has been introduced at this stage. Such a sentence should be dealt with in the light of what is said in Chapter 4 on the use of the particle **eva**.

Those who do not find committing paradigms to memory an impossible burden would be well advised to learn the grammar for

each chapter before tackling the exercises; time spent on this will be saved in doing the exercises themselves. Some may wish to go further, and to learn each special vocabulary by heart. If this is not done, it is at least worth reading slowly through the vocabulary (preferably aloud) before starting the exercises. As the vocabularies grow longer, it will become increasingly important to handle Sanskrit alphabetical order: a note on this is given at the beginning of the general Sanskrit–English vocabulary; the complications caused by the position of anusvāra should not give rise to much difficulty in the (comparatively short) special vocabularies.

It is assumed that the aim of anyone using this book is to acquire the ability to read original Sanskrit texts. The sentences contained in Exercise 6 onwards are all taken from Sanskrit authors. They should therefore be treated as interesting objects of study rather than as hurdles to be overcome. The test of your progress is not whether you have always achieved versions identical with those found in the keys (this is hardly possible) but whether you have fully understood how the key corresponds to the exercise. Those students who are in need of extra practice will find supplementary English–Sanskrit exercises on the Internet at www.teachyourself.co.uk/tysanskritsupplementary.htm

A particular difficulty arises over the Sanskrit–English sentences. Deriving from real utterances, they will sometimes seem quirky or obscure when divorced from their literary context. The special vocabularies are designed to reduce this difficulty as much as possible. There is also the question of the more general context, i.e. the cultural background, of the material. In this connection all students of Sanskrit should be aware of the existence of Professor A. L. Basham's scholarly and yet highly readable account of ancient Indian civilisation, *The Wonder That Was India* (Sidgwick and Jackson, hardback; Fontana, paperback).

Those who do not learn languages easily may prefer to work through the book once using both parts of each exercise for translation out of Sanskrit only. Progress could then be consolidated by working through all the English–Sanskrit sentences a second time in the normal way.

Careful attention should be paid to the examples given in the text of each chapter, since these represent the types of sentence to be encountered in the exercises. Because each example is followed immediately by a translation, it has not seemed necessary to exclude an occasional form which anticipates the grammar of a later chapter (as well as grammatical forms dealt with later in the same chapter). These forms are explained in the general vocabulary,

where there will also be found any words not listed in the special vocabulary of the exercises.

For clearness and convenience a topic is usually treated as a whole in a particular chapter, even if one or two aspects of it are not applicable until later in the book. Observations which may be passed over rapidly and returned to later are enclosed in square brackets.

Many Sanskrit words have a number of different meanings. The vocabularies in this book are not intended as a dictionary, and generally speaking therefore only meanings relevant to the material used in the book are given either in the special or in the general vocabulary.

Many Sanskrit words are synonymous with several others, at least in certain of their meanings. Such synonyms have often been differentiated by near-synonyms in English. The object of this is merely to guide towards a correct choice of Sanskrit word in a particular sentence (correct in the sense of corresponding to the original). There need be no head-scratching over the difference in meaning between a word translated as 'employ' and a word translated as 'engage': there is none of any consequence.

Conversely, when a Sanskrit word already met with occurs again in a related but slightly different sense, it is not put a second time into the special vocabulary but will be found listed with both meanings in the general vocabulary.

Certain typographical devices have been used in English versions of Sanskrit sentences. These should give no trouble if the following principle is borne in mind: rounded brackets (parentheses) enclose matter not directly represented in the Sanskrit; square brackets enclose what is not wanted in the English version. A colon implies that what follows is a freer version of what precedes. Thus a sentence is often interrupted by a literally translated phrase in square brackets and with a colon, followed immediately by a more idiomatic or more intelligible rendering of the same phrase. Square brackets are also used in conjunction with an oblique stroke to provide an alternative interpretation of the Sanskrit: e.g. 'he [/she] is going'. Rounded brackets with an oblique stroke suggest an alternative phrasing: e.g. 'he said "that is so" (/that this was so)'.

Students with linguistic aptitude who are particularly impatient to grapple with a continuous text may like to experiment with something simple on their own at any point after Chapter 8.

Advice on dictionaries, etc. is given in Appendix 1. It would be advisable to glance ahead at the main features described in the later chapters, and in particular (if a narrative text is chosen) at the paradigms of the imperfect and perfect tenses.

01

Before the introduction of printing into India in the eighteenth century, the script in which Sanskrit was written and taught varied from place to place in India, and was the same, or almost the same, as that used in writing the local vernacular language. Well-travelled paṇḍits might understand many forms of the alphabet, but the basis of Sanskrit tradition lay in recitation and oral communication. The widespread dissemination of printed Sanskrit texts, however, encouraged the predominance of one form of riting, the nāgarī (or devanāgarī) script of central India, in which the modern languages Hindi and Marāṭhī are also written. Today even the most traditionally minded paṇḍits are familiar with it, and Sanskrit publications of more than local interest are printed in no other script.

All the Indian scripts, however much elaborated in their forms, are developments over the course of centuries from a single source. This was the brāhmī script, written from left to right, first known to us from the inscriptions of the emperor Aśoka (third century BC). Its origin is unknown. Many suppose it to be an adaptation of the Semitic alphabet, but by the time of the Aśokan inscriptions the adaptation is already too thorough for positive identification. It reflects with considerable accuracy the phonetic structure of the Indo-Aryan languages. All later Indian scripts inherit its unusual graphic system; they differ from it and from each other solely as to the shapes into which the individual letters have evolved.

Your best way to learn the sounds of Sanskrit is therefore to learn to write the nāgarī script.[1] In this chapter the sounds and

[1] It may be wondered why several references are made in this chapter to the values of the nāgarī letters as used for modern Hindi. The point is that basically the values are the same for both languages: spelling of the Indian vernaculars

the letters are presented side by side. You may think it worth taking the trouble to learn to write Sanskrit well, even if your usual English handwriting is a scrawl: you will never need to cover page after page in a tearing hurry, and in what you do write you can take pleasure in forming the characters slowly and with control. You should use black ink and a pen with a nib capable of producing thick and thin strokes. The most convenient method is to acquire one of the inexpensive fountain-pens to which a variety of nibs can be fitted. For preliminary practice, an ordinary pencil can be sharpened to a broad, flat point.

Because of the way in which an Indian reed pen is cut, the thick and thin strokes lie in the reverse direction to our own Italic script: that is, the thick strokes run from bottom left to top right and the thin strokes from top left to bottom right: / \. Left-handed writers are thus at less of a disadvantage than in writing the Italic script; and right-handed writers will need to hold the pen at a different angle from usual in their hand and may find it helpful to use a nib with a moderately oblique cut of the sort normally intended for the left-handed. Right-handed and left-handed writers will make each stroke from opposite ends. (In this and what follows it should be emphasised that what is being taught is not traditional Indian calligraphy—for which see in particular H. M. Lambert's *Introduction to the Devanagari Script* (London, 1953)—but its adaptation in one of various possible ways to the modern fountain-pen.) The right-handed writer should hold the pen along the line of the thick stroke and pointing to the bottom left; the left-handed should also hold it along the line of the thick stroke but pointing to the top right. In as many of the strokes as possible the pen should be drawn towards you—up towards the right for the right-handed, down towards the left for the left-handed.

has never been allowed to ossify in the same way as that of Italian and Greek, in which words with a classical spelling (*voce, hugīeia*) are given a quite unclassical pronunciation. Thus Sanskrit karma 'deed' changed to Prākrit kamma and Medieval Hindī kāma. These distinctions are reflected in the spelling. Only the latest change, to modern kām with final 'a mute', remains unrecorded, and this can be justified both because final a still has a vestigial, 'latent' existence, like French '*e muet*', and because of the extreme inconvenience within the Indian system of writing of marking this particular change. That region which has most altered the traditional sound values of the alphabet, Bengal, shows an exactly parallel deviation in the way its paṇḍits (of the older school) actually pronounce Sanskrit itself. Another reason for mentioning certain features of modern pronunciation is that these may otherwise puzzle the learner when he hears Sanskrit spoken by an Indian.

In addition to their distinctive element, most letters in the nāgarī script contain a vertical and a horizontal stroke. The right-handed writer will draw the vertical stroke upwards and the horizontal stroke to the right. The left-handed will draw the vertical stroke downwards and the horizontal stroke to the left. In each letter the distinctive element should be written first.

This is how a right-handed writer might form the sign त ta:



1 Distinctive element   2 Vertical stroke   3 Horizontal stroke

This is how a left-handed writer might form the same sign:



This sign is an illustration of the basic principle of the script, which is halfway in character between an alphabet and a very regular syllabary. The signs for the consonants such as t do not stand for themselves alone but possess an inherent short a (which is by far the commonest of all Sanskrit vowel sounds). If you wish to represent the consonant t without a following a, you must add a special cancellation stroke (called a virāma) below the letter: त् t. Thus the word tat meaning 'it' or 'that' is written तत्.

Vowels

To represent vowel sounds other than a various marks are added above, below or on either side of the basic consonant sign. There are thirteen vowels in Sanskrit, of which one (ḷ) occurs only in one verb and another (ṝ) is not very frequent. They are given below as written after the consonant t. As additional guides to pronunciation, an appropriate IPA symbol is given in square brackets and the nearest equivalent sounds in French and English are added. The French sounds are seldom more inaccurate than the English, and often very much nearer the mark.

Simple vowels (long and short)

			English 'equivalent'	*French 'equivalent'*
त	ta	[ə]	b*u*t	—
ता	tā	[a:]	f*a*ther	t*a*rd
ति	ti	[i]	f*i*t	*i*ci
ती	tī	[i:]	f*ee*	p*i*re
तु	tu	[u]	p*u*t	t*ou*t
तू	tū	[u:]	b*oo*	c*ou*rt

Syllabic liquids

तृ	tṛ	[r]	American 'p*u*rdy' (but nowadays pronounced as in English 'p*re*tty')	
तॄ	tṝ	[r:]	—(the preceding sound lengthened)—	
तॢ	tḷ	[l]	tab*le*	tab*le*

Diphthongs

ते te (i.e. tē)	[e:]	m*a*de (esp. Welsh)	*été* (but longer)
तै tai	[ai]	b*i*te	trav*ai*l
तो to (i.e. tō)	[o:]	r*o*pe (esp. Welsh)	f*au*sse
तौ tau	[au]	f*ou*nd	ca*ou*tchouc

Notes on the vowel sounds[1]

To the British in India, the short a sounded like the English vowel sound in the received pronunciation of 'but' and 'duck'—hence spellings such as 'pundit', 'suttee', 'Punjab' (paṇḍit, satī, Pañjāb). This English sound may be taken as a reasonable guide to the pronunciation, although the Indian sound is somewhat less open. The corresponding long vowel ā is completely open, and thus these two vowels are distinguished not merely in length but also

[1] The sounds of Sanskrit are known to us with considerable accuracy. But difficulties in mastering the less familiar sounds need cause no great distress. Many Western Sanskritists treat Sanskrit entirely as a written language, and when forced to pronounce a few words of it do so without distinguishing, for example, between retroflex and dental, or between aspirates and non-aspirates. How much trouble to take is thus a matter of personal choice, although the tendency nowadays is to pay more attention to such matters.

in quality (for standard Western Hindi a is half-open, central, unrounded; ā is open, forward of central, unrounded). This distinction of quality held good over 2000 years ago and was known to Pāṇini.[1] On the other hand, the long vowels ī, ū and ṝ differ from the corresponding short vowels only in being held longer. This distinction of pure length has been almost lost in modern Hindi, and uneducated people regularly confuse i with ī and u with ū in their spelling. All three syllabic liquids, ṛ, ṝ and ḷ, vanished long ago from popular speech, and the memory of how to pronounce them correctly has faded. Syllabic ḷ occurs only in some forms of the verb kḷp and may be ignored. Paṇḍits nowadays tend to pronounce ṛ as if it were ri and ṝ even more improbably as rī. (Hence the anglicised spelling Rigveda for ṛgveda.) For convenience you may do the same. But it is by no means impossible to make [r] a syllable in its own right: American speakers do so in some pronunciations of 'pretty' ('pṛdy'), and upper- and middle-class Englishmen in some pronunciations of 'interesting' ('íntṛsting').[2]

Of the four diphthongs, e and o are known as 'short' diphthongs, and ai and au as corresponding 'long' diphthongs. Historically this is justified: while e and o are descended from normal Indo-European diphthongs, ai and au correspond to diphthongs of which the prior element was long (as in Greek *ēi*, *ōi*, *ēu*, etc.). But in Sanskrit at an early stage the long diphthongs shortened to ordinary diphthongs, and the ordinary diphthongs narrowed into simple vowel sounds. It is extremely important to remember, however, not only that e and o despite their pronunciation remain classified as diphthongs (for reasons that will be apparent when you learn the rules of sandhi) but also that phonetically and metrically e and o are not short but *long* vowels. The only reason they are not usually transliterated as ē and ō is that since short *ĕ* and *ŏ* do not occur at all in Sanskrit (because Indo-European *e*, *o* and *a* all converge into Sanskrit a) the distinction does not have to be marked. The

[1] The final aphorism of his whole grammar is the shortest grammatical rule in the world: simply अ अ a a—i.e. '/a/ → [ə]', 'The sound that (for convenience of grammatical statement) we have treated as differing from /ā/ only in length is, in fact, to be realised as [ə].'

[2] This example is particularly close, in that ancient phoneticians analysed syllabic ṛ as consisting of the consonant r with a vocalic 'trace element' before and after it—like the two vestigial 'e's' in 'int'r'sting'. Phonemically, however, ṛ is a short vowel like any other: a word such as kṛ-ta 'done' is composed of two equally short (or 'light') syllables, e.g. for purposes of verse scansion.

process of diphthong narrowing has continued, and modern Indian speakers pronounce ai and au as very pinched, closer sounds (cf. the ultra-genteel pronunciation of English 'nice'), some even as monophthongs, so that it is often rather difficult to distinguish ai from e and au from o.

Notes on the vowel signs

Perhaps the most striking is the sign for short i—ि—which is written before the consonant sign, although the vowel sound itself follows the consonant. Originally, in fact, the sign consisted only of the curl at the top, but to distinguish it more clearly from other signs the tail was lengthened into a vertical line. If you are like most Sanskritists, you will often find at first that you have written a consonant sign without noticing that the next vowel is an i, for which a space should have been left.

Note that the four diphthong signs are constructed on a regular principle. The sign for e े is doubled to make ै ai; from these o and au respectively are distinguished by the addition of the vertical bar ा, which on its own is used to make ā. Usually the signs are placed above the bar, but very occasionally you may find them above the consonant sign itself, thus: तो to and तौ tau. This does have the advantage of distinguishing तो to more clearly from ती tī. Even so, it should normally be quite possible to tell them apart: you may occasionally come across bad printing in which it is difficult. In your own writing you should form the two differently: the ī is a single stroke, the vertical line being once again a prolonged tail. On the other hand, o is made up of two strokes, which should be written separately. First draw the vertical bar ा (upwards if right-handed, downwards if left-handed); then draw the hook ो (to the right if right-handed, to the left if left-handed).

Initial vowel signs

Whenever a vowel is preceded by a consonant, the vowel sign is attached to the consonant, as described above. This applies not only within a single word but also when one word begins with a vowel and the preceding word ends in a consonant. For this reason, in printing Sanskrit in nāgarī (or in any other Indian script), it is not always possible to make a space between one word and the next, and it needs practice to spot where one word ends and the next begins. Even so, a vowel obviously cannot be combined with a consonant (a) when it begins a sentence, (b) when it is itself preceded by another vowel—in Sanskrit this is

comparatively rare—and (c) when a word beginning with a vowel is written on its own, as in a dictionary entry.

For use in these circumstances there is a second set of vowel signs—initial (or more accurately 'free-standing') signs. They are:

> अ or अ a, आ or आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ṛ, ॠ ṝ, ऌ ḷ; ए e; ऐ ai;
> ओ or ओ o; औ or औ au

Examples for practice एति eti 'he goes'; अतीत atīta 'past'; तितउ titaü 'sieve'.

There are two signs in Sanskrit that have no 'free-standing' form because they represent modifications of vowel sounds, one by nasalisation, the other by adding aspiration.

Anusvāra

This is written as a dot at the top right of the syllable (represented in transliteration by ṃ). It signifies that the vowel sound is nasalised, probably rather in the way that some French vowel sounds are nasalised—although the ancient descriptions are not absolutely clear. Thus तों toṃ and तं taṃ are to be pronounced very roughly as the French *ton* and *teint* respectively.

Examples for practice तं taṃ 'him'; तां tāṃ 'her'; तितउं titaüṃ 'sieve' (*accusative case*); अंत aṃta less correct spelling of anta 'end'.[1]

Visarga

This is written as two dots after the syllable (represented in transliteration by ḥ). Its pronunciation presents more difficulty to a European than that of anusvāra. In theory it is a pure voiceless aspiration like an English 'h', but added after the vowel sound, whereas of course the English aspirate always precedes a vowel. To achieve this you might start by pronouncing it as the *ch* in German *ich*, or even Scottish *loch*, and then refine away the 'rasping' element until only a pure breathing is left. Alternatively, you may, like many paṇḍits, introduce a fainter

[1] When these less correct (or at any rate less precise) spellings are encountered, they should not affect pronunciation: पंडित paṃḍita is still to be pronounced पण्डित paṇḍita. For a fuller discussion of the ancient value of the anusvāra, see W. S. Allen's *Phonetics in Ancient India*, pp. 40–6.

echo of the preceding vowel sound: e.g. तः taḥ as 'tah[a]', तीः tīḥ as 'tīh[i]' (which is like English 'tee-hee' only if you put all the stress on the *first* syllable of the latter).

Examples for practice ततः: tataḥ 'thereupon'; ताः: tāḥ 'those women'; तैः: taiḥ 'by them'; आः: āḥ 'ah!'.

Consonants

All the vowel sounds of Sanskrit have now been mentioned. Their number is less than the number of vowel sounds in English. Of consonants, on the other hand, Sanskrit has a far greater number than English. This is principally due to the proliferation of plosive consonants (or 'stops'). These the grammarians grouped into five series according to their place of articulation, each series comprising four stops together with the related nasal consonant:

Stops and nasals

	Voiceless		*Voiced*		
	Unaspirated	*Aspirate*	*Unaspirated*	*Aspirate*	*Nasal*
Velar	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatal	च ca	छ cha	ज ja	झ jha	ञ ña
Retroflex	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dental	त ta	थ tha	द da	ध dha	न na
Labial	प pa	फ pha	ब ba	भ bha	म ma

Unaspirated voiceless stops k, c, ṭ, t, p

These really are unaspirated, unlike their English equivalents. It is often not realised that one of the ways in which, for instance, the English word 'key' differs from the French *qui* is that the English *k* is followed by an aspirate, or '*h*-sound' (which, however, disappears when the *k* is preceded by an *s*, as in 'skill'). Unless you speak a language such as French in which the voiceless stops are never aspirated, you may have difficulty in eliminating this aspiration from your pronunciation.

क् k as *k* in 'kill'—better, as *c* in French *coup*
च् c as *ch* in 'chill'—better, as *c* in Italian *voce*
प् p as *p* in 'pill'—better, as *p* in French *pique*

Retroflex[1] and dental

Sanskrit distinguishes two types of *t*, *d*, etc. The dental series is the type found in European languages other than English. A French *t or d* is made by striking the edge of the teeth with the tip of the tongue. (In other words, the place of articulation is the same as for the English *th* in 'thin'.) An English *t* or *d* is made with the tongue drawn a little further back, so that the tip strikes against the front of the palate or the teethridge, instead of against the teeth. This English *t* seems to Indians to be their retroflex ṭ, rather than a dental t—and when transcribing English words into the nāgarī script they employ retroflex consonants instead of dentals: e.g. the English word 'tip' would be written टिप् ṭip. However, the true Indian retroflex consonant is made rather by curling the tongue up and striking the palate (perhaps at a point further back) with the very tip or even the underside of the tongue.

ट् ṭ as *t* in English 'try'
त् t as the first *t* in French 'tout'

Examples for practice तटः taṭaḥ 'bank'; पीत pīta 'drunk'; पचति pacati 'he cooks'; कूपः kūpaḥ 'a well'.

Voiceless aspirates kh, ch, ṭh, th, ph

These are much *more* strongly aspirated than the English voiceless stops *k*, *t*, etc., which fall between two stools. However, it is easier to add aspiration than to take it away: pronounce 'upheaval' first in two distinct parts and then more rapidly, trying to run the *p* on to the following syllable. It should be plainly understood that all these sounds are merely aspirated forms of those in the preceding column: **ph** is NOT as in 'physic', **th** NOT as in 'thin', **kh** NOT as *ch* in Scottish 'loch'.

Examples for practice अथ atha 'hereupon'; पीठं pīṭhaṃ 'stool'; फटा phaṭā 'serpent's hood'; खात khāta 'dug up'; छोटित choṭita 'torn off'.

[1] A frequent synonym of 'retroflex' is 'cerebral'. This is an unfortunate translation of the Sanskrit term mūrdhanya 'made in the head', itself unusually imprecise. The word 'cerebral' is still in common use among Sanskritists, but since retroflexion as a phonetic phenomenon is by no means confined to Sanskrit, I have thought it wiser to adopt the more accurate term preferred by phoneticians as being more likely to prevail in the end.

Unaspirated voiced stops g, j, ḍ, d, b

This is the simplest series. The corresponding English letters will serve as a guide. The only problem is in preserving the distinction described above between retroflex ḍ and dental d.

Examples for practice गजः gajaḥ 'elephant'; जड jaḍa 'numb'; बीजं bījaṃ 'seed'; ददाति dadāti 'he gives'.

Voiced aspirates gh, jh, ḍh, dh, bh

These are all equally troublesome. They are, of course, aspirated forms of the preceding series. The difficulty is that, since the letters are voiced, the aspiration must be a voiced aspiration. The last letter of the Sanskrit alphabet is ह ha, the Sanskrit *h*, which is also voiced. (The only voiceless *h* in Sanskrit is the rather special visarga, described above.) The key to the pronunciation of all these letters is learning to pronounce a voiced *h* instead of the voiceless English *h*[1] (it is true that some English speakers make voiced *h* a rather infrequent allophone of *h*—e.g. in the word 'in*h*erent').

Voiced sounds are those made with a vibration of the vocal cords. Some consonants are voiced, others voiceless. All vowels are voiced, unless you whisper them. An extremely easy way to tell whether a sound is voiced or not is to put your hands firmly over your ears: start by making a prolonged *sss* sound, which is voiceless; then make a *zzz* sound, which is voiced, and you will hear the vibration of the vocal cords very plainly as a droning in your ears. Lengthen the ordinary English *h* into a prolonged breathing and it will be quite obviously voiceless. The task now is to modify this breathing until you can hear that it is accompanied by the droning. The sound you are aiming at is similar to the sound children sometimes use when they want to make someone jump. The voiced h, once produced, can easily be combined with g, j etc., and practice will soon smooth the sound down until you do not seem to be trying to give your listeners a series of heart attacks.

Examples for practice आघातः āghātaḥ 'blow'; झटिति jhaṭiti 'at once'; बाढं bāḍhaṃ 'certainly'; धातु dhātu 'element'; बोधति bodhati 'he awakes'; भागः bhāgaḥ 'portion'; बिभेद bibheda 'he split'.

[1] I believe this to be so, from having taught myself in this way before I had ever heard a voiced aspirate pronounced correctly. On the other hand, in India ह ha itself is no longer a voiced sound, and consequently an Englishman I met there, who had lived in the country for several years, had difficulty when asked in producing a plain voiced *h* sound, even though he could pronounce the voiced aspirate stops perfectly.

Nasals ṅ, ñ, ṇ, n, m

Velar ṅ and palatal ñ are used almost entirely with stops of their own class, e.g. अङ्गं aṅgaṃ 'limb'; पञ्च pañca 'five'. aṅga sounds rather like English 'anger'—or 'hunger' without the *h*; pañca is rather like 'puncher'. Between ṇ and n a distinction of retroflex and dental is regularly made by paṇḍits, although in Hindi this distinction—unlike that between retroflex and dental *stops*—has been lost, except as a (learned) spelling pronunciation.

Examples for practice तृणं tṛṇaṃ 'grass'; जनः janaḥ 'people'; मति mati 'thought'.

A note on handwriting

In practising the nāgarī letters, the most important general principle for the acquisition of good handwriting is to give the letters 'body' by keeping the distinctive portion of each full and uncramped. Too often, beginners produce a few tiny curls and loops in an acreage of white. The secret is to divide the vertical bar not into two parts but into three, so that the distinctive portion of letters such as ज and त occupy at least the lower two-thirds, and letters such as प, भ and ध at least the upper two-thirds:



Semivowels

Four sounds are classified as semivowels. They and the vowels associated with them are given places in four of the five series:

palatal	य ya	corresponding to the vowels	i ī
retroflex	र ra	„	ṛ ṝ
dental	ल la	„	ḷ
labial	व va	„	u ū

y is often pronounced, nowadays at least, more lightly and unobtrusively than the English *y* in 'yes'. r is usually a tapped sound similar to an Italian *r*. It was described as being alveolar (against the arch of the gums) rather than fully retroflex. (However, for convenience of grammatical statement, all members of the 'retroflex' group are treated as truly retroflex.)

Speakers of Southern or BBC English should be careful always to give **r** its full value, and should guard against letting it colour their pronunciation of a preceding vowel: distinguish **karma** 'deed', which approximately rhymes with an American's pronunciation of 'firmer', from **kāma** 'desire', which approximately rhymes with an Englishman's 'farmer'. **l** is dental, and so even more like a French than an English *l*. It does not have the 'dark' quality which in varying degrees an English *l* may have. In origin, **v** was a true labial, i.e. a bilabial like the English *w*, and it would be just as appropriate to transliterate it by **w** as by **v**. In most of India it is pronounced now as a labio-dental, that is to say with the upper teeth and the lower lips, and this seems to have been so from an early period. The best method is to try to produce a '*w* sound' but using the upper teeth instead of the upper lip. If you employ a full-blooded labio-dental fricative like the English *v*, it will sound odd when **v** is combined with another consonant, e.g. in the word **svastika**.

In combination with र् **r**, the signs for **u** and **ū** are written in a rather different form, beside instead of below the consonant:

रु **ru** रू **rū**: e.g. रूपं **rūpaṃ** 'form'

The (rare) combination of consonant र् **r** with vocalic ऋ **ṛ** is made with the aid of the conjunct form of र् **r** described below:

ॠ **rṛ**: e.g. निॠण **nir-ṛṇa** 'debtless'

Examples for practice छाया **chāyā** 'shade'; रीति **rīti** 'style'; लयः **layaḥ** 'dissolution'; वीरः **vīraḥ** 'hero'.

Sibilants

Three of the five series include voiceless sibilants:

palatal	श	śa
retroflex	ष	ṣa
dental	स	sa

Dental **s** is like an English *s*. The other two sibilants are confounded in modern popular pronunciation: they are similar to an English *sh* as in 'ship'. You may like to make your own distinction between the two on the basis that one is palatal and the other retroflex.

Note carefully that there is no voiced sibilant, i.e. no *z* of any kind, in Sanskrit: **s** is *always* to be pronounced as the *ss* in 'hiss' (so, for instance, in **tasya** 'of him'), *never* as the *s in* 'his'.

Examples for practice आशा āśā 'hope'; दोषः doṣaḥ 'fault'; रसः rasaḥ 'flavour'.

Voiced *h*

ह ha

As mentioned above, h was in classical times a voiced aspirate sound. Nowadays, however, it has lost its voicing and corresponds to an English *h*, although the other voiced aspirates (the five stops) are a fully preserved feature of most modern Indo-Aryan languages. The reason for the loss of voicing in this one case is no doubt connected with the fact that this sound, unlike the other five, is not in phonemic contrast with voiceless and other counterparts (dh has to be distinguished from th and also from d, and so on). The voiceless visarga appears only at the end of a syllable, exactly where h does not, and at any rate visarga disappeared completely from Middle Indo-Aryan onwards.

The vowels ṛ and ṝ are usually written within rather than below this consonant: हृ hṛ, हॄ hṝ.

Examples for practice हत hata 'killed'; इह iha 'here'; बाहु bāhu 'forearm'; हृत hṛta 'taken'.

Conjunct consonants

In the foregoing description of the alphabet, words in which one consonant immediately follows another have been avoided as far as possible. The only two printed in nāgarī were अङ्गं aṅgaṃ and पञ्च pañca. The use of the virāma stroke to cancel the inherent a of ङ ṅa and ञ ña is, however, a device contrary to the principles of the script, to be used only in the direst emergencies.[1]

The proper way to represent clusters of two or more consonants (even when the cluster is divided between two words) is to combine them into a single sign whose constituent elements are more

[1] In the representation of the early Middle Indo-Aryan dialects for which the brāhmī script is often thought originally to have been designed, the problem of consonant clusters was not particularly acute. The phonology of the dialects limited these to doublings and combinations with class nasals, both of which might be dealt with by special means. The writing of Hindī, however, which has borrowed many words direct from Sanskrit as well as from foreign sources, demands an equally wide range of conjuncts—and this poses a considerable problem in the construction of Hindī typewriters, soluble only with some sacrifice of typographical elegance.

or less easily discernible. In this way aṅgaṃ and pañca should have been represented by अङ्ग and पञ्च. The general principles for combining consonants are given below.

Those consonants from which a vertical bar can easily be separated lose this bar as the initial consonant of the group, and conjoin horizontally:

ग्घ = ग्घ ggha; घ्य = घ्य ghya; त्स्य = त्स्य tsya; न्म = न्म nma

Where (*a*) the vertical bar does not exist or cannot easily be detached, or (*b*) the distinctive portion of the following consonant does not provide a convenient point of anchorage, the letters are conjoined vertically, the initial consonant being on top. In this case the letters are reduced in size to preserve symmetry:

(*a*) ङ्ग = ङ्ग ṅga; द्ग = द्ग dga; ट्ठ = ट्ठ ṭṭha; ह्ल = ह्ल hla; क्ल = क्ल kla

(*b*) ञ्च = ञ्च ñca; घ्न = घ्न ghna; त्न = त्न tna; प्त = प्त pta; ष्ट = ष्ट ṣṭa

Minor modifications

A straight line is substituted for the distinctive portion of त ta and the loop of क ka in some frequent combinations:

त्त = त्त tta; क्त = क्त kta (for tra and kra see below)

For convenience, श may be substituted for श śa in forming various combinations:

श्च = श्च śca; श्ल = श्ल śla; श् + उ = शु or शु śu

The letter य ya, although frequently the second member of a conjunct, is never written below another. Instead, an open form ्य or ्य) is used:

क्य = क्य kya; ट्य = ट्य ṭya; ड्य = ड्य ḍya

(There is a similar open form for म ma: e.g. ङ्म ṅma; द्म dma.)

Combinations with र *ra*

The forms रु ru and रू rū have been noted above. The isolate form र ra is never used in consonant combinations. As the initial member of a cluster, a semi-circle र् is substituted and placed at the extreme top right of the syllable:

र्त = र्त rta; र्य = र्य rya; र्खीं = र्खीं rkhīṃ

At the middle or end of a cluster, a short diagonal ⁄ is substituted:

प्र = प्र pra; त्र = त्र tra; क्र = क्र or क्र kra; श्र्य = श्र्य śrya

The combinations *kṣa* and *jña*

Two signs representing conjunct consonants cannot be resolved into constituent parts.

क्ष or क्ष kṣa is the equivalent of the roman *x*—e.g. लक्ष्मी Lakṣmī, the goddess of prosperity, occasionally transliterated as 'Laxmi'. In some parts of India क्ष kṣa is pronounced as kkha or ccha.

ज्ञ jña: the pronunciation of this varies widely. In some places, for instance, it is like gya, in others dnya. The palatal series is derived from original velar sounds (cf. jan 'to be born' with Greek *génos*). The point about jñ is that it is a palatalisation so to speak *en bloc* of an original *gn*. Thus jñā 'to know' is connected with Latin *co*-gno-*scere* and English 'know'. Perhaps the most appropriate of the modern pronunciations to adopt is therefore gnya, which (by adding *y* to *gn*) does crudely represent a palatalisation.

A list of conjunct consonants is given at the end of this chapter.

Doubling of consonants

Where the same consonant is written twice, it should be held longer in pronunciation. This happens in English, but usually only between words (or at least morphemes)—cf. the *s+s* sound in 'less soap', the *t+t* in 'hat-trick' or the *n+n* in 'greenness'. Doubled *aspirates* are not written as such: rather, the first appears in unaspirated form. Thus, while ग् g doubles to ग्ग् gg, घ् gh doubles to ग्घ् ggh.

Miscellaneous

Other signs

Manuscripts were written continuously, and neither paragraphs nor chapters needed to begin on a fresh line. The only marks of sentence punctuation are a single bar । (called a daṇḍa) and a double bar ॥. Their primary function is to mark respectively the halfway point and the end of a stanza of verse. In prose passages the single bar is used to mark off sentences and the double bar usually to mark off paragraphs.

A small circle above the line indicates an abbreviation. Thus आघातः °तम् °तेन **āghātaḥ-tam-tena** should be read as **āghātaḥ āghātam āghātena**. Similarly, शकु° stands, in context, for the name **Śakuntalā**.

The avagraha ('separation') ऽ is nowadays restricted to marking the disappearance of an initial short a. Thus सो ऽवग्रहः so ›vagrahaḥ 'that separation'.

Numerals

The numerical signs are very simple, since we owe our modern zero-based system to India (by way of the Arabs). The shapes of the numerals vary with the shapes of the letter. For the nāgarī script they are:

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

१९८४ 1984 १०६६ 1066

The figure 2 after a word (sometimes found in books printed in India) implies that the word is to be repeated:

अहो२ aho aho 'oh, oh!'

Names of the letters

Letters are designated either by their own sound alone or, more explicitly, with the addition of the suffix **kāra** ('making'). The inherent short a is added to the consonants:

ई or ईकार **ī** or **īkāra** 'long *ī*'; ग or गकार **ga** or **gakāra** 'the letter *g*'.

The letter र् **r**, however, has a special name: रेफ **repha** 'tearing').

Transliteration

The letters and diacritic marks chosen to represent Sanskrit sounds in the roman alphabet are, of course, purely a matter of convention, but a convention by now so firmly established that it has not been deviated from here even to choose the one significant (but less common) variant, namely ç for ś, even though this would be less confusing than having three kinds of *s* and more immediately recognisable as a palatal letter.

This and the representation of anusvāra by ṁ instead of ṃ are probably the only two deviations still to be met with in specialist works. However, there are certain nineteenth-century devices still on occasion retained for the benefit of the general reader. They are:

ṛi, ṛī for ऋ ṛ, ॠ ṝ; ch for च् c, and chh for छ् ch; sh for ष् ṣ (or even for श् ś)

A further practice, now thoroughly discredited, whereby palatal letters are represented by italicised velars and retroflex by italicised dentals (e.g. *k*a for च ca, *dh*a for ढ ḍha), has unfortunately also to be mentioned, since it was followed in the *Sacred Books of the East* series and by Macdonell in his dictionary (though not in his grammar).

Prosody

Sanskrit verse is quantitative: it is based, that is to say (as in Latin and Greek), on a regular arrangement of long and short syllables and not, as in English, of stressed and unstressed syllables. To distinguish long and short syllables more clearly from long and short *vowels* the former may be referred to as 'heavy' and 'light' (corresponding to the Sanskrit terms **गुरु guru** and **लघु laghu**).

A syllable is heavy if its vowel is long, or if its vowel, though short, is followed (even in another word) by two or more consonants. Thus **पश्यामि ग्रामौ paśyāmi grāmau** 'I see two villages' contains five heavy syllables (– – – – –).

A syllable is light if its vowel is short and not followed by more than one consonant. **अथ पचति atha pacati** 'next he cooks' contains five light syllables (⏑ ⏑ ⏑ ⏑ ⏑). (**थ् th** is, of course, only a single consonant.) Anusvāra and visarga are never followed by a vowel, and a syllable containing either of them is always heavy. **ततः कूपं गच्छति tataḥ kupam gacchati** 'then he goes to the well' scans ⏑ – – – – – ⏑ ⏑.

In ancient times Sanskrit was characterised by a tonic, or pitch, accent: one syllable in a word was pronounced with a higher musical pitch than the others. This is an Indo-European feature preserved also in ancient Greek, in which language parallel words usually have a corresponding accent (cf. **श्रुतस् śrutás** 'heard' with *klutós)*. In Greek the accent, although retained, changed from one of musical pitch to one of stress. In Sanskrit the pitch accent, which was kept alive for some centuries after

Pāṇini, finally disappeared and was replaced (as in Latin) by a regularly positioned stress accent bearing no relation at all to the original Indo-European accent. There are various graphical systems for representing the ancient accent in Vedic works, and it is only in certain methods of reciting the Vedas that any attempt is made nowadays to reproduce the pitch accent in pronunciation.

The position of the modern stress accent is much as in Latin, the principal difference being that it may go one syllable further back. Thus the stress falls on the penultimate syllable if that is heavy, failing which it falls on the antepenultimate if the latter is heavy. If both penultimate and antepenultimate are light, it falls on the fourth syllable from the end. Thus **आघात: āghā́taḥ, आघातेन āghāténa, शकुन्तला Śakúntalā, कामयते kā́mayate, गमयति gámayati.**

However, there is a tendency for all heavy syllables to receive a heavier stress than any of the light syllables. The key to reciting Sanskrit is to dwell exaggeratedly on every heavy syllable (and, in particular, to draw out long vowels to a great length) while passing lightly and rapidly over all light syllables.

List of conjunct consonants

(For reference only: most of the combinations listed are easily recognisable.)

क्क k-ka, क्ख k-kha, क्च k-ca, क्ण k-ṇa, क्त k-ta, क्त्य k-t-ya, क्त्र k-t-ra, क्त्र्य k-t-r-ya, क्त्व k-t-va, क्न k-na, क्न्य k-n-ya, क्म k-ma, क्य k-ya, क्र or क्र k-ra, क्र्य or क्र्य k-r-ya, क्ल k-la, क्व k-va, क्व्य k-v-ya, क्ष or क्ष k-ṣa, क्ष्म k-ṣ-ma, क्ष्य k-ṣ-ya, क्ष्व k-ṣ-va.—ख्य kh-ya, ख्र kh-ra.—ग्य g-ya, ग्र g-ra, ग्र्य g-r-ya.—घ्न gh-na, घ्न्य gh-n-ya, घ्म gh-ma, घ्य gh-ya, घ्र gh-ra.—ङ्क ṅ-ka—ङ्क्त ṅ-k-ta, ङ्क्त्य ṅ-k-t-ya, ङ्क्य ṅ-k-ya, ङ्क्ष ṅ-k-ṣa, ङ्क्ष्व ṅ-k-ṣ-va, ङ्ख ṅ-kha, ङ्ख्य ṅ-kh-ya, ङ्ग ṅ-ga, ङ्ग्य ṅ-g-ya, ङ्घ ṅ-gha, ङ्घ्य ṅ-gh-ya, ङ्घ्र ṅ-gh-ra, ङ्ङ ṅ-ṅa, ङ्न ṅ-na, ङ्म ṅ-ma, ङ्य ṅ-ya.

च्च c-ca, च्छ c-cha, च्छ्र c-ch-ra, च्ञ c-ña, च्म c-ma, च्य c-ya.—छ्य ch-ya, छ्र ch-ra.—ज्ज j-ja, ज्झ j-jha, ज्ञ or ज्ञ j-ña, ज्ञ्य j-ñ-ya, ज्म j-ma, ज्य j-ya, ज्र j-ra, ज्व j-va.—ञ्च ñ-ca, ञ्च्म n-c-ma, ञ्च्य ñ-c-ya, ञ्छ ñ-cha, ञ्ज ñ-ja, ञ्ज्य n-j-ya.

ट्ट ṭ-ṭa, ट्य ṭ-ya.—ठ्य ṭh-ya, ठ्र ṭh-ra.—ड्ग ḍ-ga, ड्ग्य ḍ-g-ya, ड्घ ḍ-gha, ड्घ्र ḍ-gh-ra, ड्ढ ḍ-ḍha, ड्म ḍ-ma, ड्य ḍ-ya.—ढ्य ḍh-ya, ढ्र ḍh-ra.—ण्ट ṇ-ṭa, ण्ठ ṇ-ṭha, ण्ड ṇ-ḍa, ण्ड्य ṇ-ḍ-ya, ण्ड्र ṇ-ḍ-ra, ण्ड्र्य ṇ-ḍ-r-ya, ण्ढ ṇ-ḍha, ण्ण or ण्ण ṇ-ṇa, ण्म ṇ-ma, ण्य ṇ-ya, ण्व ṇ-va.

त्क t-ka, त्क्र t-k-ra, त्त t-ta, त्त्य t-t-ya, त्त्र t-t-ra, त्त्व t-t-va, त्थ t-tha, त्न t-na, त्न्य t-n-ya, त्प t-pa, त्प्र t-p-ra, त्म t-ma, त्म्य t-m-ya, त्य t-ya, त्र or त्र t-ra, त्र्य t-r-ya, त्व t-va, त्स t-sa, त्स्न t-s-na, त्स्न्य t-s-n-ya.—थ्य th-ya.—द्ग d-ga, द्ग्र d-g-ra, द्घ d-gha, द्घ्र d-gh-ra, द्द d-da, द्द्य d-d-ya, द्ध d-dha, द्ध्य d-dh-ya, द्न d-na, द्ब d-ba, द्भ d-bha, द्भ्य d-bh-ya, द्म d-ma, द्य d-ya, द्र d-ra, द्र्य d-r-ya, द्व d-va, द्व्य d-v-ya.—ध्न dh-na, ध्न्य dh-n-ya, ध्म dh-ma, ध्य dh-ya, ध्र dh-ra, ध्र्य dh-r-ya, ध्व dh-va.—न्त n-ta, न्त्य n-t-ya, न्त्र n-t-ra, न्द n-da, न्द्र n-d-ra, न्ध n-dha, न्ध्र n-dh-ra, न्न n-na, न्प n-pa, न्प्र n-p-ra, न्म n-ma, न्य n-ya, न्र n-ra, न्स n-sa.

प्त p-ta, प्त्य p-t-ya, प्न p-na, प्प p-pa, प्म p-ma, प्य p-ya, प्र p-ra, प्ल p-la, प्व p-va, प्स p-sa, प्स्व p-s-va.—ब्घ b-gha, ब्ज b-ja, ब्द b-da, ब्ध b-dha, ब्न b-na, ब्ब bb-ba, ब्भ bha, ब्भ्य b-bh-ya, ब्य b-ya, ब्र b-ra, ब्व b-va.—भ्न bh-na, भ्य bh-ya, भ्र bh-ra, भ्व bh-va.—म्न m-na, म्प m-pa, म्प्र m-p-ra, म्ब m-ba, म्भ m-bha, म्म m-ma, म्य m-ya, म्र m-ra, म्ल m-la, म्व m-va.

य्य y-ya, य्व y-va.—ल्क l-ka, ल्प l-pa, ल्म l-ma, ल्य l-ya, ल्ल l-la, ल्व l-va, ल्ह l-ha.—व्न v-na, व्य v-ya, व्र v-ra, व्व v-va.

श्च ś-ca, श्च्य ś-c-ya, श्न ś-na, श्य ś-ya, श्र ś-ra, श्र्य ś-r-ya, श्ल ś-la, श्व ś-va, श्व्य ś-v-ya, श्श ś-śa.—ष्ट ṣ-ṭa, ष्ट्य ṣ-ṭ-ya, ष्ट्र ṣ-ṭ-ra, ष्ट्र्य ṣ-ṭ-r-ya, ष्ट्व ṣ-ṭ-va, ष्ठ ṣ-ṭha, ष्ण ṣ-ṇa, ष्ण्य ṣ-ṇ-ya, ष्प ṣ-pa, ष्प्र ṣ-p-ra, ष्म ṣ-ma, ष्य ṣ-ya, ष्व ṣ-va.—स्क s-ka, स्ख s-kha, स्त s-ta, स्त्य s-t-ya, स्त्र s-t-ra, स्त्व s-t-va, स्थ s-tha, स्न s-na, स्न्य s-n-ya, स्प s-pa, स्फ s-pha, स्म s-ma, स्म्य s-m-ya, स्य s-ya, स्र s-ra, स्व s-va, स्स s-sa.

ह्ण h-ṇa, ह्न h-na, ह्म h-ma, ह्य h-ya, ह्र h-ra, ह्ल h-la, ह्व h-va.

Exercise 1a (Answers will be found at the beginning of the key in nāgarī to the English–Sanskrit exercises.)

Transcribe into the nāgarī script the following words, some of which may be familiar to you already:

> mahārāja, Sītā, Rāvaṇa, maithuna, devanāgarī, himālaya, Śiva, Kālidāsa, guru, Aśoka, saṃsāra, upaniṣad, Śakuntalā, caitya, piṇḍa, manusmṛti, Viṣṇu, Kauṭilya, saṃskāra, anusvāra, śakti, Aśvaghoṣa, Vātsyāyana, vedānta, brahman, cakra, Candragupta, kāmasūtra, mantra, visargaḥ, nirvāṇa, dharmaśāstra, Bhāratavarṣa, yakṣa, vijñānavādin

Transcribe the following sentences, remembering that in the nāgarī script a word ending in a consonant (ḥ and ṃ apart) will be joined with the next word:

1 ko niyogo ›nuṣṭhīyatām 2 evaṃ nv etat 3 anantarakaraṇī-

yam idānīm ājñāpayatv āryaḥ 4 atha kataram punar ṛtum samāśritya gāsyāmi 5 nanu prathamam evāryeṇājñaptam abhijñānaśakutalam nāmāpūrvam nāṭakam abhiniyatām iti 6 ita itaḥ priyasakhyau 7 sakhi Śakuntale tvatto ›pi tātakaṇvasyāśramavṛkṣakāḥ priyā iti tarkāyami yena navamālikākusumaparipelavāpi tvam eteṣv ālavālapūraṇeṣu niyuktā

Exercise 1b (Answers will be found at the beginning of the key in Roman to the English–Sanskrit exercises.)

महायान । योग । महाभारत । रामायण । पुराणा। जाति । भीम । पाणिनि । साधु । काशी । कैलास । विहार । मीमांसा । अग्नि । आत्मन् । पण्डित । क्षत्रिय । वैश्य । शूद्र । चण्डाल । ऋग्वेद । मुद्रा । कर्म । जगन्नाथ। गङ्गा । संस्कृत । प्राकृत । अर्धमागधी । सन्धि । अश्वमेध । बोधिसत्त्व । अवग्रह । इन्द्र । कृष्ण । अर्जुन । भगवद्गीता । पञ्चतन्त्र ॥

सख्यनुसूये न केवलं तातस्य नियोगो ममापि सहोदरस्नेह एतेषु । १ ।
उदकं लम्भिता एते ग्रीष्मकालकुसुमदायिन आश्रमवृक्षकाः । २ ।
इदानीमतिक्रान्तकुसुमसमयानपि वृक्षकान्सिञ्चाम: । ३ ।
अतिपिनद्धेनैतेन वल्कलेन प्रियंवदया दृढं पीडितास्मि । ४ ।
तच्छिथिलय तावदेनत् । ५ ।
अत्र तावत्पयोधरविस्तारयितारमात्मनो यौवनारम्भमुपालभस्व । ६ ।
सख्यावेष वातेरितपल्लवाङ्गुलीभिः किमपि व्याहरतीव मां चूतवृक्षकः ॥ ७ ॥

02

Roots and verb classes

Descriptions of Sanskrit verbs are based upon the verbal root (Sanskrit धातु **dhātu** 'element'). Just as in English we might analyse the forms 'bear, bearing, borne, burden' as having a common element 'b-r', so the Indian grammarians described the forms भरति **bharati,** बभार **babhāra,** भ्रियते **bhriyate,** भृत **bhṛta** as being derived from the verbal root भृ **bhṛ**. The verbal roots are not words in their own right but convenient grammatical fictions.

Roots are divided into ten classes according to the way in which their present tense is formed. These ten classes are analogous to the four conjugations of Latin or French, but it is essential to grasp that this classification refers solely to the method of forming the present tense and its derivatives: it has no relevance in forming, for example, the aorist or the past participle.

Verbs of classes I, IV, VI and X differ from each other only in the relationship that their present stem bears to the root; in all these classes the present stem, once formed, is thereupon conjugated according to the 'thematic paradigm' (see grammatical section, Appendix 2). The remaining classes are called 'athematic' because the personal endings are added without a connecting or 'thematic' vowel. Thus भृ **bhṛ**, which is exceptional in that it may be conjugated *either* in class I *or* in class III (reduplicated class), in the latter instance adds the third person singular ending ति **ti** directly to the reduplicated stem बिभर् **bibhar:** बिभर्ति **bibhar-ti** 'he bears'; but to the class I present stem भर् **bhar** thematic **a** is added before the personal ending: भरति **bhar-a-ti** 'he bears'.

Vowel gradation: *guṇa* and *vṛddhi*

The present stem भर् **bhar** is derived from the root भृ **bhṛ** by a regular process of 'vowel gradation'. The three forms भृ **bhṛ**, भर् **bhar** and भार् **bhār**, found in भृत **bhṛta** (past participle) 'borne', भरति **bharati** (present) 'he bears' and बभार **babhāra** (perfect) 'he bore', exemplify a characteristic pattern of vowel alternation in Sanskrit words. Indian grammarians described this phenomenon by saying that अर् **ar** and आर् **ār** were two successively strengthened grades of the vowel ऋ **ṛ**. To the first of these, अर् **ar**, they gave the name गुण **guṇa**; to the second, आर् **ār**, the name वृद्धि **vṛddhi**. The Sanskrit vowels are arranged in this analysis as follows:

basic grade	**a, ā**	**i, ī**	**u, ū**	**ṛ, ṝ**	**ḷ**
guṇa	**a**	**e**	**o**	**ar**	**al**
vṛddhi	**ā**	**ai**	**au**	**ār**	**āl**

From the point of view of the comparative philologist, the middle grade, guṇa, is the normal grade and the others result from weakening and strengthening. Failure to appreciate this landed Indian grammarians in some complications, since the regular pattern of strengthening from the basic to the guṇa grade presented above did not occur in all roots. If we compare the verbs स्रवति **sravati** 'flows', घोषति **ghoṣati** 'proclaims' and स्वपति **svapati** (or स्वपिति **svapiti**) 'sleeps' with their past participles स्रुत **sruta**, घुष्ट **ghuṣṭa** and सुप्त **supta**, we may detect the general principle that the formation of the past participle involves elimination of the element **a**–**srav/sru**, **ghoṣ/ghuṣ**, **svap/sup** (historically **e** and **o** may be taken to represent **ay** and **av**, and **y, r, l, v** to represent consonantal alternants of the vowels **i, ṛ, ḷ, u**). If, however, we take the reduced form as shown in the past participle as our starting-point (which in principle is what the Indian grammarians did), we shall on the analogy of स्रवति **sravati** and घोषति **ghoṣati** predict **sopati* instead of the correct स्वपति **svapati**. For this reason the root of verbs such as the last is formed according to the middle grade (thus root स्वप् **svap** 'sleep' as against स्रु **sru** and घुष् **ghuṣ**), and the appearance of reduced forms such as सुप् **sup** is accounted for by a special process called संप्रसारण **samprasāraṇa** ('vocalisation [of the semi-vowel]'). Other verbs such as गम् **gam** 'go' and मन् **man** 'think' are also quoted in what is essentially their middle grade: this is because the Indo-European vowels *ṃ* and *ṇ* (the sonant nasals) were replaced in Sanskrit by a short **a** (the past participles are गत **gata**, from **gṃta*, and मत **mata**, from **mṇta*), so that a reduced form of the root might be insufficiently distinctive.

The foregoing will help to explain why a, which is essentially a guṇa vowel, appears in the table also as a basic-grade vowel whose guṇa equivalent is identical.

Classes I, IV and VI

The present stems of these classes are formed according to the following basic principles:

Class I

The root is strengthened to the guṇa grade and is followed by the thematic vowel a: शुच् śuc, शोचति śocati 'he grieves'.

Roots containing a therefore remain unchanged: वद् vad, वदति vadati 'he says'.

If they immediately precede the thematic a, the vowels e, o, and ai appear as ay, av and āy respectively : जि ji, जयति jayati 'he wins'.

Roots containing a long vowel followed by a consonant, or a short vowel followed by two consonants, remain unchanged: जीव् jīv, जीवति jīvati 'he lives'. (*Note*: This is a general limitation upon the operation of guṇa, and it applies in other formations as well.)

Important irregular formations are गम् gam, गच्छति gacchati 'he goes' and स्था sthā, तिष्ठति tiṣṭhati 'he stands'.

Class IV

The suffix ya is added to the root, which usually remains unstrengthened: नृत् nṛt, नृत्यति nṛtyati 'he dances'.

Class VI

The root remains unstrengthened and is followed by the thematic vowel a. (Historically, it remains unstrengthened because the tonic accent fell not on the root, as in class I, but on the thematic a.) लिख likh, लिखति likháti 'he writes'; प्रछ् prach, पृच्छति pṛccháti (by samprasāraṇa) 'he asks'.

Conjugation of the present indicative

The Sanskrit verb distinguishes, without the aid of pronouns, not only first, second and third persons but also three numbers: singular, dual and plural. Dual terminations are also found in Greek, but rarely, and applied only to things naturally paired together. In Sanskrit the use of the dual is obligatory, both in

nouns and in verbs, wherever two people or things are in question. The plural is restricted in application to three or more.

The present indicative of the verb नी **nī** 'lead' is:

Singular	Dual	Plural
1st person		
नयामि **nayāmi** I lead	नयावः **nayāvaḥ** we two lead	नयामः **nayāmaḥ** we lead
2nd person		
नयसि **nayasi** you (*sg.*) lead	नयथः **nayathaḥ** you two lead	नयथ **nayatha** you (*pl.*) lead
3rd person		
नयति **nayati** he leads	नयतः **nayataḥ** the two of them lead	नयन्ति **nayanti** they lead

The order in which you learn this paradigm is a matter of taste. Traditionally in Sanskrit the third person (which is called the first) is taken as representative of the tense, and the order of recitation would be **nayati, nayataḥ, nayanti, nayasi,** etc. However, Westerners usually adopt the European order (as in Latin) **nayāmi, nayasi, nayati, nayāvaḥ,** etc.

The English distinction between simple present and continuous present does not exist in Sanskrit. नयति **nayati** means both 'he leads' and 'he is leading'. In addition, the present indicative may express an immediate intention or proposal: पृच्छामि **pṛcchāmi** 'I'll ask', गच्छामः **gacchāmaḥ** 'let's go'.

Prefixes

Verbs may undergo the addition of various prefixes, which may modify, sometimes considerably and sometimes not at all, the basic meaning:

विशति	**viśati**	he enters
प्रविशति	**praviśati**	he enters
उपविशति	**upaviśati**	he sits down
गच्छति	**gacchati**	he goes
आगच्छति	**āgacchati**	he comes
आवगच्छति	**avagacchati**	he understands

Negation is expressed by the word न na:

न वदति na vadati he does not say, he is not saying

Sandhi

In English a word that we spell only in one way may be pronounced differently according to its position in a sentence. Thus the definite article 'the' is pronounced with a neutral vowel (ðə) before consonants, 'the man, the hill', and with a short *i* vowel (ðĭ) before vowels, 'the owl, the end'. Moreover, in separating this word out in order to talk about it, we may use another, a lengthened vowel, and say 'the definite article ðī'. We have examples like the English non-standard 'doam be stupid'. Here the word 'don't', having lost its final *t*, changes its *n* to *m*, which is more like the following *b* (put more technically, the *alveolar* nasal *n* is replaced by the *bilabial* nasal *m* before the *bilabial* stop *b*). A different sort of example involves not a separate word but a 'morpheme', for example 'plural *s*': so, the plural of 'cat' is 'cats', but the plural of 'dog' is 'dogz', although in standard spelling of the latter the same letter, *s*, is used—the general rule is that voiceless *s* is added to voiceless consonants ('cats', 'pups') and voiced *z* to voiced consonants and vowels ('dogs', 'toes'), except that if the word itself ends in a sibilant the suffix takes the form '-iz' ('bases', 'phrases'). Similar sound changes occurred in Latin words, as the spelling of their English derivatives will indicate—compare for instance '*in*duce' and '*con*duce' with '*im*press' and '*com*press'.

The reason underlying such variations is one of euphony or ease of utterance, the fact that what is a convenient sound in one environment may not be at all convenient in another. The phenomenon is referred to (very often even in talking about languages other than Sanskrit) by the term sandhi, a Sanskrit word meaning 'juncture'. What we are concerned with at present, as in the first two examples above, is *external* sandhi, i.e. the changes in the appearance of complete words when they come together, or make a juncture, in a sentence. In Sanskrit these changes were particularly widespread and striking, which is why the word sandhi has become generally current among phoneticians. They were fully analysed by the ancient grammarians and are extensively reflected in the orthography. This is not necessarily a good thing. Writing 'thə' and 'thi' or 'cats' and 'dogz' in English would obscure the fact that a single word or morpheme is in question—though it would be marginally helpful to

foreigners in learning to pronounce the language. Beginners in Sanskrit, being more concerned with reading and writing than with pronunciation, will find the operation of the rules of sandhi a considerable obstacle in the earliest stages of learning the language, but one that is fairly quickly surmounted because met with at every turn.

Use of the sandhi grids

The approach to the problem adopted in this book is primarily a practical one. Instead of attempting to master in one go all the phonetic principles involved in euphonic combination, you are encouraged to make use of Table 2.1, where all the relevant combinations of final and initial sounds are set out in tabular form. In addition, certain preliminary remarks to aid you in using the tables are here offered.

When sandhi is made between two words, the first may end in a vowel or a consonant and the second may begin with a vowel or a consonant. Four main classes of sandhi are thus distinguished.

1 Vowel + vowel

When two vowels come together they coalesce, often into a single vowel. The body of the vowel grid represents the combination of the two vowels. Thus तत्र tatra followed by इव iva is written as तत्रेव tatreva 'as if there'. Most of the features of vowel sandhi will make sense if you remember that historically the Sanskrit diphthongs e, o represent ay, av (or ăi, ău) and the diphthongs ai, au represent āy, āv (or āi, āu). Hiatus is not permitted, in the sense that when the original vowels come together the appropriate rule of sandhi must be applied; but *secondary* hiatus is permitted, in that the resultant sandhi may contain two distinct vowels. So वने vane + इव iva results in वन इव vana iva 'as if in the forest' (by way of vanayiva, with elision of the y), and this remains and does *not* further combine into **vaneva.*

2 Vowel + consonant

The simplest of all possibilities. The words remain unchanged, with one very minor exception: if the vowel is short and the following consonant is छ् ch, this ch changes to च्छ् cch: so न च्छिनत्ति na cchinatti 'he does not cut'. If the vowel is long, the change is optional (except after the words आ ā and मा mā, when it is again obligatory): सा छिनत्ति sā chinatti or सा च्छिनत्ति sā cchinatti 'she cuts'.

Table 2.1 Sandhi grids

Consonants (*Bracketed letters indicate the form taken by a following initial*)

Permitted finals

k	ṭ	t	p	ṅ	n	m	(*Except* āḥ/aḥ) ḥ/r	āḥ	aḥ	*Initial letters:*
k	ṭ	t	p	ṅ	n	ṃ	ḥ	āḥ	aḥ	k/kh
g	ḍ	d	b	ṅ	n	ṃ	r	ā	o	g/gh
k	ṭ	c	p	ṅ	ṃś	ṃ	ś	āś	aś	c/ch
g	ḍ	j	b	ṅ	ñ	ṃ	r	ā	o	j/jh
k	ṭ	ṭ	p	ṅ	ṃṣ	ṃ	ṣ	āṣ	aṣ	ṭ/ṭh
g	ḍ	ḍ	b	ṅ	ṇ	ṃ	r	ā	o	ḍ/ḍh
k	ṭ	t	p	ṅ	ṃs	ṃ	s	ās	as	t/th
g	ḍ	d	b	ṅ	n	ṃ	r	ā	o	d/dh
k	ṭ	t	p	ṅ	n	ṃ	ḥ	āḥ	aḥ	p/ph
g	ḍ	d	b	ṅ	n	ṃ	r	ā	o	b/bh
ṅ	ṇ	n	m	ṅ	n	ṃ	r	ā	o	nasals (n/m)
g	ḍ	d	b	ṅ	n	ṃ	r	ā	o	y/v
g	ḍ	d	b	ṅ	n	ṃ	zero[1]	ā	o	r
g	ḍ	l	b	ṅ	l̐[2]	ṃ	r	ā	o	l
k	ṭ	c(ch)	p	ṅ	ñ(ś/ch)	ṃ	ḥ	āḥ	aḥ	ś
k	ṭ	t	p	ṅ	n	ṃ	ḥ	āḥ	aḥ	ṣ/s
g(gh)	ḍ(ḍh)	d(dh)	b(bh)	ṅ	n	ṃ	r	ā	o	h
g	ḍ	d	b	ṅ/ṅṅ[3]	n/nn[3]	m	r	ā	a[4]	vowels
k	ṭ	t	p	ṅ	n	m	ḥ	āḥ	aḥ	zero

[1] ḥ or r disappears, and if a/i/u precedes, this lengthens to ā/ī/ū.
[2] e.g. *tān* + *labhasva* = ताँल्लभस्व *tāl̐ labhasva*.
[3] The doubling occurs when the preceding vowel is short.
[4] Except that aḥ + a = oऽ.

Note: Various alternative sandhis are permissible, but none has been noted, except in the case of n + ś.

Table 2.1 Sandhi grids

Vowels (*A space is left between two elements where such a space would occur in the nāgarī script.*)

Final vowels								
ā̆	ī̆	ū̆	ṛ	e	ai	o	au	*Initial vowels:*
ā	ya	va	ra	e	ā a	o	āva	a
ā	yā	vā	rā	a ā	ā ā	a ā	āvā	ā
e	ī	vī̆	rī̆	a ī̆	ā ī̆	a ī̆	āvī̆	ī̆
o	yū̆	ū	rū̆	a ū̆	ā ū̆	a ū̆	āvū̆	ū̆
ar	yṛ	vṛ	ṝ	a ṛ	ā ṛ	a ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	a e	āve	e
ai	yai	vai	rai	a ai	ā ai	a ai	āvai	ai
au	yo	vo	ro	a o	ā o	a o	āvo	o
au	yau	vau	rau	a au	ā au	a au	āvau	au

3 Consonant + consonant

Here, the body of the consonant grid represents the form that the last letter of the first word assumes before the following consonant. In Sanskrit a word may end only in a vowel or in k, ṭ, t, p, ṅ, n, m, r or ḥ (on these last two, see below), which is why the grid is not even more complicated than it is. In the body of the grid a bracketed sound indicates a change in the form of the following initial: thus तत् tat + शरीरम् śarīram becomes तच्छरीरम् tac charīram.

4 Consonant + vowel

The possibilities of this are represented by the penultimate horizontal column in the consonant grid.

5 Zero

There is one further possibility. One word instead of being followed by another may occur at the end of a phrase or sentence, i.e. 'before zero'. In this position the basic form of the word remains without change. To put the matter the other way round, the form that a word assumes by itself or at the end of a sentence has been selected as the basic form: so रमणीयं वनम् ramaṇīyaṃ vanam 'the forest is pleasant'. There is, unfortunately, one exception to this rule:

Sandhi of final r or ḥ

(If the following account seems discouragingly complicated, remember that it is only provided as background explanation; what is important at this stage is simply knowing how to use the sandhi grid.) Visarga (ḥ) is the last letter of many Sanskrit words as they appear at the end of a sentence. It may represent one of two original (Indo-European) sounds, *s* and *r*. Thus, from *s*, अश्वः: aśvaḥ (cf. *equus*) '*horse*'; अस्थाः: asthāḥ (cf. *éstēs*) 'you stood'; गतिः: gatiḥ (cf. *básis*) 'going'. But, from original *r*, मातः: mātaḥ (cf. *mấter*) 'O mother'; द्वाः: dvāḥ (cf. the English cognate) 'door'; चतुः: catuḥ (cf. *quattuor*) 'four'.

The sandhi of these words is complicated by two factors: first, by whether the visarga originates from *s* or from *r*; secondly, by the vowel that precedes the visarga. We can eliminate the first factor, and so reduce the confusion, by taking r as the basic letter in the comparatively few cases where ḥ derives from *r* and reserving ḥ for the cases where it represents original *s* (so aśvaḥ, asthāḥ, gatiḥ; but mātar, dvār, catur). (In practice, however, final r may be reserved for instances of ar or ār alone, since its sandhi

when preceded by any other vowel is identical with the sandhi of final ḥ, and therefore a distinction in these cases could be made only after an etymological inquiry, and not always even then.)

After vowels other than a or ā, ḥ and r have the same sandhi (see grid). Broadly, r appears before a word beginning with a voiced sound, s or some other unvoiced sound before a word beginning with an unvoiced sound.

Furthermore, this is the sandhi of final r even after a and ā (**mātar**, **dvār**). But after ā, final ḥ is lost before voiced sounds, and words ending in aḥ change aḥ to o before voiced consonants. Before all vowels except short a, aḥ becomes a: thus अश्वः + इव aśvaḥ + iva becomes अश्व इव aśva iva 'like a horse'. In combination with an initial a, aḥ becomes o: thus अश्वः + अस्ति aśvaḥ + asti becomes अश्वोस्ति aśvosti 'there is a horse'. In modern printing this last sandhi is generally represented as अश्वो ऽस्ति aśvo ऽsti, with the avagraha (ऽ) representing the disappearance of an initial short a.

Here are some further examples of the operation of sandhi rules:

अपि api + अवगच्छसि avagacchasi = अप्यवगच्छसि apy avagacchasi do you understand?

ननु nanu + उपविशामः upaviśāmaḥ = ननूपविशामः nanūpaviśāmaḥ well, we are sitting down

उभौ ubhau + आगच्छतः āgacchataḥ = उभावागच्छतः ubhāvāgacchataḥ both are coming

कथम् katham + स्मरति smarati = कथं स्मरति kathaṃ smarati what, he remembers?

तत् tat + जयति jayati = तज्जयति taj jayati he is winning that

द्विट् dviṭ + हसति hasati = द्विड्ढसति dviḍ ḍhasati the enemy laughs

तान् tān + तु tu = तांस्तु tāṃstu them however

नरः naraḥ + रक्षति rakṣati = नरो रक्षति naro rakṣati the man protects

पुनर् punar + रक्षति rakṣati = पुना रक्षति punā rakṣati again he protects

गायन् gāyan + आगच्छति āgacchati = गायन्नागच्छति gāyann āgacchati singing he comes

It will be observed in the above examples that frequently the nāgarī script cannot show where the first word ends and the second begins. Spellings such as अप्य् अवगच्छसि apy avagacchasi are never found, except in one or two texts intended for beginners. In transcription, on the other hand, the words can usually be separated out. But they still cannot be so where two vowels coalesce into a single vowel, and in such a case, furthermore, there may be considerable ambiguity as to the original vowels: ā, for instance, might represent a + a, a + ā, ā + a or ā + ā. In the system of transcription used in this book, these difficulties are overcome by the use of the signs › and », which for convenience may be thought of as marks of elision. The former stands in the place of an original short vowel and the latter of an original long vowel. They always stand in place of the first of the two original vowels, except that › is used like the avagraha in the nāgarī script after e and o and also after ā. A circumflex over the sandhi vowel indicates that it is not the same as the original second vowel (see Table 2.2).

Table 2.2

		2nd vowel									
		a	ā	i	ī	u	ū	e	ai	o	au
1st vowel	a	› â	› ā	› ê	› ē	› ô	› ō	› aî	› ai	› aû	› au
	ā	â ›	» ā	» ê	» ē	» ô	» ō	» aî	» ai	» aû	» au
	i			› î	› ī						
	ī			» î	» ī						
	u					› û	› ū				
	ū					» u	» ū				

Instead of a circumflex, a macron is used over e and o to distinguish instances where the second original vowel was long. So न na + इच्छति icchati = नेच्छति n› êcchati 'he does not want', but न na + ईक्षते īkṣate = नेक्षते n› ēkṣate 'he does not see'.

Note that › always represents a and » ā except in the union of two like simple vowels (namely, ĭ + ĭ, ŭ + ŭ, ṛ̆ + ṛ̆, the last being very rare).

In the early lessons, where Sanskrit is given both in nāgarī and in transliteration, the sandhis of the nāgarī text are usually resolved *completely* in the transliterated version. When this is done, the transliteration is put within brackets to show that it is an analysis and not an equivalent: e.g. तन्नेच्छति tat na icchati for tan n› êcchati 'he doesn't want that'. No account is taken, however, of a mere change of final m to anusvāra.

Notes on certain words

1 च ca. This is the Sanskrit for 'and'. It is the same word as Latin *-que* and Greek *te*, and like them it is *enclitic*, i.e. cannot stand as the first word in its sentence or clause. In fact, it always follows the word it connects: instead of 'eggs and bacon' one says 'eggs bacon ca'.

शोचति माद्यति च śocati mādyati ca he grieves and rejoices

When it connects a whole phrase it may (unlike *-que*) be placed at the very end of the phrase rather than after the first word:

जीवति पुत्रं पश्यति च jīvati putraṃ paśyati ca

alternatively:

जीवति पुत्रं च पश्यति jīvati putraṃ ca paśyati he is living and sees (his) son

When a whole series of items is listed ca, like 'and', may be used with the final item alone ('eggs, bacon, sausage tomato ca'). On the other hand, ca may be attached to the first item as well as to the subsequent item or items ('eggs ca bacon ca'). This is like the English 'both . . . and', but the usage is commoner in Vedic than in Classical Sanskrit.

2 इव iva. This enclitic word introduces comparisons. When used with a verb it may be translated literally as 'as it were', and expresses the notion of 'to seem':

वदति vadati he is speaking

वदतीव (vadati iva) [he is speaking as it were:] he seems to be speaking

3 किम् kim, *and interrogative sentences*. Used as a pronoun, kim means 'what?':

किं वदति kiṃ vadati? what is he saying?

It may also mean 'why?':

किं शोचसि kiṃ śocasi? why do you grieve?

Finally, both kim and अपि api may be used at the beginning of a sentence to mark a question expecting a *yes* or *no* answer (note that, used in this sense, the word api is *not* enclitic):

किं तत्र गच्छति kiṃ tatra gacchati? is he going there? (*or* why is he going there?)

अपि जयति api jayati? is he winning?

Of the two particles api is the stronger and usually marks a definite request for information. As in English, questions may also lack any interrogative particle, context or tone of voice (kāku) indicating that the sentence is not a plain statement.

4 इति iti. Originally this word meant 'thus'. But in Classical Sanskrit it is almost wholly confined to the special function of marking off a preceding word or phrase (or even paragraph) as being a quotation of some sort. It is the Sanskrit equivalent of inverted commas:

आगच्छाम इति वदन्ति āgacchāmaḥ iti vadanti 'we are coming', they say

There is no system of indirect speech in Sanskrit, and so the above might equally well be translated: 'they say that they are coming'.

The phrase isolated by iti need by no means consist of words actually spoken; it frequently expresses an attitude of mind, the grounds upon which something is done, and so in the right context may represent 'because', 'in order that', etc. Most frequently this 'iti clause' stands at the beginning of its sentence:

पुनर्वदतीति तिष्ठन्ति punar vadati iti tiṣṭhanti they stop to hear him speak further—*lit.* 'he is speaking again', *so thinking* they halt

The uses of iti are discussed at greater length in Chapter 14.

Vocabulary

Verbs of class I

अवगम् ava + gam (अवगच्छति avagacchati) understand
आगम् a + gam (आगच्छति āgacchati) come
आनी a + nī (आनयति ānayati) bring
गम् gam (गच्छति gacchati) go
गै gai (गायति gāyati) sing
जि ji (जयति jayati) win, conquer
जीव् jīv (जीवति jīvati) live, be alive
दृश् dṛś (पश्यति paśyati)[1] see, look (at)
नी nī (नयति nayati) lead, take (with one)
भ्रम् bhram (भ्रमति bhramati) wander, be confused

[1] This form is *suppletive*, i.e. originally taken from another root, in the same way that in English 'went' is suppletive of the verb 'go'.

वद् vad (वदति vadati) say, speak
वस् vas (वसति vasati) live (i.e. dwell)
शुच् śuc (शोचति śocati) grieve
स्था sthā (तिष्ठति tiṣṭhati) stand, halt
स्मृ smṛ (स्मरति smarati) remember

Verbs of class IV

नृत् nṛt (नृत्यति nṛtyati) dance
मद् mad (माद्यति mādyati) rejoice

Verbs of class VI

इष् iṣ (इच्छति icchati) want, wish
उपविश् upa + viś (उपविशति upaviśati) sit down
प्रछ prach (पृच्छति pṛcchati) ask
प्रविश् pra + viś (प्रविशति praviśati) enter, go in(to), come in(to)
लिख likh (लिखति likhati) write

Adverbs and particles

अत्र atra here; to here
अद्य adya today
अधुना adhunā now
अपि api also, too, even (*placed after word qualified*)
इतः itaḥ from here; in this direction, this way
एवम् evam thus, so
कथम् katham how?; (*also, introducing an exclamatory sentence*) 'what . . . ?'
क्व kva where?
तत्र tatra there; to there
न na not
पुनर् punar again; (*as an enclitic*) however, but
पुनरपि punar api yet again, again, once more

(For च ca, किम् kim, इव iva, इति iti, see chapter text.)

Exercise 2a With the help of the sandhi grid, arrange the following sequences of separate words into continuous utterances.

Two keys are provided: one in transliteration with punctuation of vowel sandhi, the other as the sentences would appear in a normal nāgarī text.

For those who like to know what they are writing, the words mean, in the order of sentence 1, 'stealthily; in the darkness; the master's; two horses; the villains; with knives; at last; release; from the reins; in fact'.

1 svairam; tamasi; īśvarasya; aśvau; durjanāḥ; śastraiḥ; cirāt; muñcanti; raśmibhyaḥ; eva. 2 aśvau; īśvarasya; eva; svairam; śastraiḥ; raśmibhyaḥ; muñcanti; cirāt; durjanāḥ; tamasi. 3 svairam; eva; īśvarasya; muñcanti; aśvau; śastraiḥ; durjanāḥ; cirāt; tamasi; raśmibhyaḥ. 4 muñcanti; eva; tamasi; aśvau; śastraiḥ; īśvarasya; cirāt; raśmibhyaḥ; durjanāḥ; svairam. 5 raśmibhyaḥ; tamasi; śastraiḥ; muñcanti; cirāt; eva; svairam; īśvarasya; aśvau; durjanāḥ. 6 śastraiḥ; tamasi; raśmibhyaḥ; svairam; durjanāḥ; īśvarasya; cirāt; aśvau; muñcanti; eva. 7 tamasi; durjanāḥ; raśmibhyaḥ; cirāt; īśvarasya; aśvau; svairam; muñcanti; śastraiḥ; eva. 8 muñcanti; durjanāḥ; eva; raśmibhyaḥ; aśvau; īśvarasya; cirāt; svairam; śastraiḥ; tamasi.

Exercise 2b Translate into English the following sentences. Comparison with the transliterated version in the key will sometimes help to solve difficulties.

गच्छामि। १। अत्र न प्रविशामः ।२। पुनरपि लिखति।३। अधुना क्व वसथ ।४। एवमिच्छसि ।५। क्व पुनस्तिष्ठन्ति ।६। कथमित आगच्छति ।७। अत्र किमानयतः ।८। पश्यामि लिखामि च ।९। भ्रमतीव ।१०। नृत्यथो गायथश्च ।११। स्मरन्ति च शोचन्ति च ।१२। अत्र प्रविशाव इति वदतः ।१३। अधुनापि कथं नागच्छति ।१४। जयामीति माद्यामि ।१५। न जीवन्तीति शोचामः ॥१६॥

Exercise 2c Translate the following sentences into Sanskrit. Model word order on the Sanskrit–English sentences (adverbs are normally placed before verbs).

1 You are wandering. 2 Now we understand. 3 There too she dances. 4 The two of you live here? 5 What, are they winning? 6 Let us two sit down. 7 The two of them do not say so. 8 Are you asking yet again? 9 What shall I write here? 10 Do you not see? 11 You (*pl.*) seem to be singing. 12 They come and go. 13 Now she both lives and grieves. 14 He sees

and seems to speak. 15 'What do you (*pl.*) want?' they ask. 16 We go because they are coming. 17 However we do not rejoice. 18 So also do the two of us remember—What do you remember?—That he is not coming today.

03

Some nominal and pronominal paradigms

Table 3.1

Stem form	Singular			Dual	Plural	
	Nom.	*Voc.*	*Acc.*	*Nom./ Voc./ Acc.*	*Nom./ Voc.*	*Acc.*
Nouns						
अश्व horse aśva *masc.*	अश्वः aśvaḥ	अश्व aśva	अश्वम् aśvam	अश्वौ aśvau	अश्वाः aśvāḥ	अश्वान् aśvān
फल fruit phala *neuter*	फलम् phalam	फल phala	फलम् phalam	फले phale	फलानि phalāni	
Pronouns[1] *1st per.*						
मत् अस्मत् mat/asmat	अहम् aham I		माम् mām me	आवाम् āvām	वयम् vayam we	अस्मान् asmān us
2nd per. त्वत् युष्मत् tvat/ yuṣmat	त्वम् tvam you		त्वाम् tvām	युवाम् yuvām	यूयम् yūyam	युष्मान् yuṣmān
3rd per. तत् tat *masc.*	स सः sa/saḥ he		तम् tam him	तौ tau	ते te they	तान् tān them
तत् tat *neuter*	तत् tat it			ते te	तानि tāni	

[1] Though some do have productive stem forms (cf. Chapter 10), personal and demonstrative pronouns are referred to in this book by means of the nominative singular masculine: aham, tvam, saḥ, etc.

Stem form	Singular			Dual	Plural	
	Nom.	*Voc.*	*Acc.*	*Nom./ Voc./ Acc.*	*Nom./ Voc.*	*Acc.*
Interrog. —who? —*masc.*	कः kaḥ who?		कम् kam whom?	कौ kau	के ke	कान् kān
किम् what? kim *neuter*	किम् kim			के ke	कानि kāni	

(Vocative forms of the pronouns do not occur.)

The nominative and accusative cases are used to express the subject and object respectively of finite verbs.

आचार्यः शिष्यं पश्यति ācāryaḥ śiṣyaṃ paśyati teacher sees pupil
आचार्यं शिष्यः पश्यति acāryaṃ śiṣyaḥ paśyati pupil sees teacher

There is no definite or indefinite article in Sanskrit: in one context ācāryaḥ is to be translated 'the teacher', in another 'a teacher'. (Where the difference of meaning is crucial, 'the' is sometimes represented by saḥ 'that': चित्रमेतत् citram etat 'this is a picture', तदेतच्चित्रम् tat etat citram 'this is the picture'.)

The accusative is also used to express the goal with verbs of motion: नगरं गच्छति nagaraṃ gacchati 'he goes to the city'. Verbs such as nī 'lead' may take this accusative in addition to that of the direct object: नगरं त्वां नयामि nagaraṃ tvāṃ nayāmi 'I'll take you to the city'.

The verb vad 'say, speak' may optionally take an accusative of the person addressed as well as an accusative of that which is said.

As was seen in Chapter 2, the finite verb forms in themselves distinguish person and number. The use of the nominative of the personal pronouns is therefore optional with finite verbs and is normally dispensed with unless at least a slight degree of emphasis is called for: प्रविशामि praviśāmi 'I'll go in' as opposed to अहमपि प्रविशामि aham api praviśāmi 'I too will go in'.

The vocative is the case of address. It is most frequently placed at the beginning of the sentence, and regularly precedes even connecting particles.

बाल किं वदसि bāla kiṃ vadasi what do you say, child?

वयस्य तत्किं शोचसि vayasya, tat kiṃ śocasi? then why, friend, do you grieve?

In a phrase such as 'the large cat' we often call 'large' an adjective and 'cat' a noun. More formally, both might be called nouns: 'large' a noun adjective and 'cat' a noun substantive. To preserve this wider sense of the word 'noun' in talking about Sanskrit is not mere pedantry, for many nouns may be used both adjectivally and substantivally, and the classification of nouns by inflexional type is independent of whether they are substantives or adjectives. In this book the terms 'noun' and 'nominal' are to be interpreted in their wider sense.

Adjectives ending in a inflect in the masculine like aśvaḥ, in the neuter like phalaṃ. An adjective accords in number, gender and case with the substantive it qualifies:

रमणीयानि वनानि शोभनं जलं च पश्यामि

ramaṇīyāni vanāni śobhanaṃ jalaṃ ca paśyāmi I see pleasant forests and shining water

Pronouns no less than nouns may be used both adjectivally and substantivally. Thus the pronoun saḥ means both 'that' and 'he/it' (i.e. 'that one'). Similarly, the interrogative pronoun may be used alone or qualifying a substantive:

तं शिष्यमिच्छन्ति taṃ śiṣyam icchanti they want that pupil

न तं पश्यामि na taṃ paśyāmi I don't see him

तदिच्छसि tat icchasi? do you want it/that?

को नगरं गच्छति kaḥ nagaram gacchati? who is going to the city?

कः शिष्य एवं वदति kaḥ śiṣyaḥ evam vadati? which pupil says so?

Irregularities of external sandhi

The vowels ī, ū and e when at the end of a *dual* inflexion (whether nominal, pronominal or verbal) are not subject to the operation of sandhi but remain unchanged before vowels:

ते फले इच्छामः te phale icchāmaḥ we want those two fruits

The nominative singular masculine of the pronoun tat has really two forms, sa and saḥ (cf. Greek *ho* with the *hós* in

(*ê d'hós*). sa is used before all consonants. saḥ is used in all other circumstances, namely at the end of a sentence and before vowels, but by the normal operation of sandhi it thereby becomes sa before all vowels except short a:

स गजः। स शिष्यः। स आचार्यः। सो ऽश्वः। अश्वः सः। sa gajaḥ / sa śiṣyaḥ / sa ācāryaḥ / so ›śvaḥ / aśvaḥ saḥ

Nominal sentences

There is an important type of sentence in Sanskrit which contains no verb. Such sentences, consisting of a juxtaposition of subject and non-verbal predicate, are a feature of many Indo-European languages. In English the type is almost lost, and when used it has a literary flavour, as in 'happy the man who...'. In Greek there are sentences like *sophòs ho philósophos* 'the philosopher is wise'; in a song of Edith Piaf occurs '*balayées les amours*' 'loves are swept away'. Regularly in such an English sentence the subject is *not* placed first. A twentieth-century poet, T. S. Eliot, can write 'dark the Sun and Moon, and the Almanach de Gotha', but 'the Sun and Moon dark' would hardly have been possible. This fact distinguishes such a sentence from one simply involving an ellipse of the verb 'to be': we *may* say 'John is intelligent, Peter stupid'.

In Sanskrit adjectives used predicatively agree in number, gender and case with their substantive, just as when used attributively. As a phrase, शीघ्रावश्वौ śīghrau aśvau means 'the two swift horses'; as a complete statement, it means 'the two horses are swift'.

रमणीयो बालः ramaṇīyaḥ bālaḥ the child is pleasant

The predicate may, however, be another substantive, and then agreement of number or gender is not necessary:

स्वल्पं सुखं क्रोधः svalpaṃ sukhaṃ krodhaḥ anger is a small pleasure

If the subject is a pronoun and the predicate a substantive, the pronoun usually reflects the number and gender of the predicate:

सूर्यः सः sūryaḥ saḥ that is the sun

The predicate may also be adverbial. Thus it may consist of an adverb, or of a substantive in some other case such as the locative.

एवं सर्वदा सुखानि evaṃ sarvadā sukhāni joys are ever thus

क्व देवदत्तः kva Devadattaḥ? where is Devadatta?

उद्याने देवदत्तः udyāne Devadattaḥ Devadatta is in the garden

Word order

Many of the relationships that English normally expresses by means of word order (subject–verb, verb–object, etc.) are expressed in Sanskrit by means of inflexions—e.g. दुर्लभमभिलषति मनोरथः durlabham (*object*) abhilaṣati (*verb*) manorathaḥ (*subject*) 'desire hankers-after the inaccessible'; to put these three words in some other order would make no difference to what is hankering after what. As a result, word order plays a less crucial role in Sanskrit than in English grammar, and more frequently than in English two or more different arrangements of the same words are possible without any strongly felt difference of effect. But this is not to say that if one were to shake up a sentence of even the most unpretentious Sanskrit prose and spill out the words in some random new order, that order would always have been equally acceptable to the writer. Word order is important to the rhythm and emphasis of a Sanskrit sentence. One might suggest that its role is sometimes analogous to that of stress and intonation in spoken English, but a detailed investigation of this would depend upon more adequate accounts both of Sanskrit word order and of the role of stress/intonation patterns in English than at present exist. The following generalisations (which anticipate some grammatical forms to be explained in later chapters) should be measured against sentences actually encountered, and particularly against the original sentences occurring in Chapter 6 onwards. Further remarks will be made later, for example in connection with imperatives and relative clauses.

Words that form a natural group are normally placed together. In particular, adjectives and dependent genitives are placed with (most often before) their substantives.

Small unemphatic words should not be placed last (unless they are actual enclitics forming one unit with what immediately precedes). Sentences usually end with a verb or a substantive.

The initial position is the position of greatest emphasis: पश्यति त्वामाचार्यः paśyati tvām ācāryaḥ 'the teacher sees (/can see) you';

प्रलपत्येष वैधेय: pralapati eṣa(ḥ) vaidheyaḥ 'this fool is (just) babbling'. In lively discourse, and especially in nominal sentences or those whose predicate is an intransitive verb, the subject unless emphasised is enclitic; it does not occupy the initial position. It need not actually stand last. Especially if it is a pronoun, it may be inserted into the middle of a predicate of two or more words:

चित्रमेतत् citram etat this is a picture

तदेतच्चित्रम् tat etat citram this is the picture

विनय एष चन्द्रगुप्तस्य vinayaḥ eṣa(ḥ) Candraguptasya this is Candragupta's good breeding

द्वितीयमिदमाश्वासजननम् dvitīyam idam aśvāsajananam this is a further ground-for-optimism

बलवदत्रभवती परित्रस्ता balavat atrabhavatī paritrastā the lady is extremely frightened

Examples of emphatic subjects coming first are:

द्वयमपि प्रियं न: dvayam api priyaṃ naḥ both things alike are welcome to us

सौहार्दमेवं पश्यति sauhārdam evaṃ paśyati (it is) friendship (which) sees (things) so

There is another rhythm, found more particularly in longer sentences, which is more like the prevailing rhythm of English sentences, where a subject is first announced and then talked about. Where this happens, the subject is frequently marked either by the 'anaphoric' pronoun saḥ or by the addition of some particle: रामस्तावत् Rāmaḥ tāvat 'as for Rāma, he...', रामो ऽपि Rāmaḥ api 'and Rāma for his part'.

iva

The enclitic particle of comparison iva is employed much more commonly with nouns than (as in the previous chapter) with verbs. Where two substantives are compared, they will be in the same case. The word may be translated by English 'like', 'as if', etc.:

आचार्य इव शिष्यो मां पृच्छति ācāryaḥ iva śiṣyaḥ mām pṛcchati the pupil is questioning me like a teacher

आचार्यमिव मां शिष्य: पृच्छति ācāryam iva māṃ śiṣyaḥ pṛcchati the pupil is questioning me as if I were a teacher

When an adjective appears as the standard of comparison, the word 'as' may appear twice in English:

अहमिव शून्यमरण्यम् aham iva śūnyam araṇyam the forest is (as) desolate as I

An adjective may also be introduced with iva attached to it:

विस्मित इव पश्यति vismitaḥ iva paśyati he gazes as if astonished

Where iva is used with the predicate of a nominal sentence, either 'is like' or 'seems' may be appropriate:

विस्मित इव पण्डित: vismitaḥ iva paṇḍitaḥ the scholar seems astonished

जलमिव सुखम् jalam iva sukham happiness is like water

पण्डित इव स शिष्य: paṇḍitaḥ iva sa śiṣyaḥ that pupil seems a scholar (/is like a scholar)

Co-ordinative compounds (*dvandva*)

Sanskrit inherited from Indo-European a considerable facility in the formation of compound nouns, and subsequently extended the facility even further. English also forms compounds of two members fairly freely, but principally of the determinative type, particularly the dependent determinative ('hand-made', 'wife-beater', etc). In this chapter attention is confined to one class of compounds, co-ordinatives, which from the point of view of English are the most peculiar (we may find a faint echo of them in a word such as 'bitter-sweet' or the compound numerals such as 'sixty-seven').

In English we may wonder whether a phrase such as 'magazine stand' should be classified as a compound at all. In Sanskrit there is a simple criterion which is almost universally valid. All members of a compound except the last appear in their stem form. The stem form of a noun is the form lacking any case termination. aśva, phala and ramaṇīya are stem forms. Nouns are usually quoted in their stem forms in dictionaries: when quoted in this book, however, substantives in a usually have visarga or anusvāra added to them as an aid to remembering whether they are masculine or neuter.

To form a co-ordinative compound (called in Sanskrit द्वन्द्व dvandva 'couple') two or more stems are put together with a relationship between them such as would be expressed by the English word 'and': आचार्यशिष्य ācāryaśiṣya 'teacher and pupil'. The gender of

the compound is that of its final member, and the number is that of the sum of the elements;[1] an appropriate inflexion is added:

आचार्यशिष्यावागच्छतः ācāryaśiṣyau āgacchataḥ teacher and pupil are coming

The same notion may, of course, be expressed without the use of a compound, by means of the particle ca:

आचार्यश्च शिष्यश्चागच्छतः ācāryaḥ ca śiṣyaḥ ca āgacchataḥ

Stem forms are ambiguous as between singular, dual and plural. ācāryaśiṣya may therefore also mean 'teachers and pupils', 'teacher and pupils' or 'teachers and pupil'. In all these instances the inflexions are inevitably plural (signifying three or more).

Any number of stems may be put together in a dvandva. Again, if more than two stems are involved, the final inflexion must necessarily be plural:

अश्वगजबालनरा नृत्यन्ति aśva;gaja;bāla;narāḥ nṛtyanti horses, elephants, children and men are dancing

Because of the importance of correct analysis of compounds for the understanding of Sanskrit, a system of punctuating transliterated Sanskrit so as to make plain their grammatical structure is used throughout this book. In this system of punctuation, semicolons (as in the above example) indicate dvandva relationship between members.

Vocabulary

Substantives—masculine

अश्वः aśvaḥ horse
आचार्यः ācāryaḥ teacher
क्रोधः krodhaḥ anger
गजः gajaḥ elephant
चन्द्रः candraḥ moon
जनः janaḥ person, people
नरः naraḥ man
पण्डितः paṇḍitaḥ scholar, pandit
पर्वतः parvataḥ mountain
बालः bālaḥ child, boy
ब्राह्मणः brāhmaṇaḥ brahmin
शिष्यः śiṣyaḥ pupil
सूर्यः sūryaḥ sun

[1] A different type of dvandva (of restricted application) in which the termination is neuter singular has deliberately not been introduced here.

Substantives—neuter[1]

क्षेत्रं kṣetraṃ field
जलं jalaṃ water
फलं phalaṃ fruit, reward, advantage
भोजनं bhojanaṃ food
वचनं vacanaṃ word, speech
दु:खं duḥkhaṃ pain, unhappiness, sorrow
वनं vanaṃ forest
सुखं sukhaṃ pleasure, happiness

Adjectives

रमणीय ramaṇīya pleasant
विस्मित vismita astonished
शीघ्र śīghra swift, fast
शोभन śobhana shining, bright, beautiful
स्वल्प svalpa small, scant

(*Note*: अत्र atra, as well as meaning 'here', may be translated by 'in this (matter), on this (point)'.)

Exercise 3a Translate into English:

आचार्यं शिष्या आनयन्ति ।१। अप्यश्वानिच्छसि ।२। अहं सूर्यचन्द्रौ पश्यामि ।३। सुखं को नेच्छति ।४। स्वल्पं भोजनम् ।५। जलमश्वान्नरो नयति ।६। कस्त्वमिति मां पृच्छत: ।७। कं पर्वतं पण्डितो गच्छति ।८। अत्र क्रोधो न वसतीति वनं प्रविशत: ।९। शीघ्रं वचनं नावगच्छाम: ।१०। आचार्य पर्वत इव स गज: ।११। कं पुन: पृच्छामि ।१२। किं शिष्या यूयम् ।१३। जलं नरबाला: प्रविशन्ति ।१४। रमणीयमधुना तत्फलमिति विस्मिता वदन्ति ।१५। कथमत्रापि बाला: ।१६। दु:खान्यपि फलमानयन्ति ।१७। बाला अत्र किं सुखं पश्यथेति शिष्यानाचार्यो वदति॥१८॥

Exercise 3b Translate into Sanskrit (using dvandva compounds where possible):

1 We want water and food. 2 The two of them see a swift horse. 3 Scholars, what do you want? 4 Anger conquers you as if (you were) a child. 5 Which two teachers do you see? 6 The moon is as bright as the sun today. 7 Is he pleasant? 8 Teacher, what brahmin is coming this way? 9 What is the

[1] *Note*: The anusvāra added to neuter a stems simply indicates gender: the basic form of the nominative/accusative singular ending should be thought of as m, which remains before vowels or zero and converts to anusvāra only before consonants.

advantage in this? 10 Children, where is that teacher? 11 Do you (*pl.*) not remember even pleasant words? 12 We see scant advantage. 13 Are the teachers astonished? 14 The two boys see fields, mountains and forests. 15 Why do you (*pl.*) say that he does not want happiness? 16 They are taking the elephant to the field. 17 But where the food (is), you do not tell me. [*Use* iti.] 18 That man is speaking to the astonished people like a brahmin.

04

The past participle

The past participle is the most important of the nominal formations from the verbal root (nominal forms of the verb being those which function not as finite verbs but as substantives or adjectives). Its sense corresponds to that of the English past participle in the latter's more adjectival use; it thus in general signifies completed action and, except in the case of necessarily intransitive verbs, passive voice. So **लिखित likhita** 'written', **स्मृत smṛta** 'remembered', **गत gata** 'gone', **मग्न magna** 'sunk', 'sunken'.

The past participle is formed by adding to the root one of three suffixes: (*a*) -ta, (*b*) -ita, (*c*) -na. Very few roots form their past participle in more than one of these three ways. In all cases the root remains unstrengthened (without guṇa or vṛddhi).

(*a*) **-ta.** Before this suffix, the root usually appears in its very weakest form (cf. the remarks on samprasāraṇa in Chapter 2) Thus **उप्त upta** (from **वप् vap**) 'sown' and **हत hata** (**हन् han**) 'killed'. The past participle of roots ending in ā or ai may end in ita or īta (and might therefore be mentioned under (*b*) below): **गीत gīta** (**गै gai**) 'sung' **स्थित sthita** (**स्था sthā**) 'standing' (in the sense of 'remaining standing'). Important irregular forms are **हित hita** (**धा dhā**) 'put' and **दत्त datta** (**दा dā**) 'given'. The operation of internal sandhi often produces a considerable change of appearance: **दृष्ट dṛṣṭa** (**दृश् dṛś**) 'seen' **पृष्ट pṛṣṭa** (**प्रच्छ् prach**, with samprasāraṇa) 'asked', **लब्ध labdha** (**लभ् labh**) 'taken', **ऊढ ūḍha** (**वह् vah**, with samprasāraṇa and lengthening of the resulting u) 'carried'.

(*b*) **-ita.** Here the same suffix -ta is added to the root with insertion of the connecting vowel i. The root is not strengthened, neither in general is it reduced by samprasāraṇa or other processes;

so पतित patita (पत् pat) 'fallen'. Among exceptional reduced forms are उदित udita (वद् vad) 'spoken' and, with long ī, गृहीत gṛhīta (ग्रह् grah) 'seized'.

(Class X verbs and other verbs with stems ending in -aya substitute -ita for this suffix: कथयति kathayati 'tells'; कथित kathita 'told'. Otherwise -ita is substituted only for the final a of a derivative stem: कण्डूयति kaṇḍūyati 'scratches'; कण्डूयित kaṇḍūyita 'scratched'.)

(*c*) -na. This suffix is taken by many roots ending in ā/ai, ī, ū, ṝ, d and j. *dn becomes nn and *jn becomes gn. *ṝn generally becomes īrṇ, but after a labial consonant ūrṇ. ā/ai becomes sometimes ā and sometimes ī. So भिन्न bhinna (भिद् bhid) 'split', तीर्ण tīrṇa (तॄ tṝ) 'crossed', पूर्ण pūrṇa (पॄ pṝ) 'filled', ग्लान glāna (ग्लै glai) 'tired', हीन hīna (हा hā) 'left'.

No rule can predict the form that the past participle of a particular verb will take. To ascertain it you should therefore in future consult the list of verbs in Appendix 2. But the following is a list in order of the past participles of verbs quoted in the vocabularies of Chapters 2 and 4: अवगत avagata, आगत āgata, आनीत ānīta, गत, gata, गीत gīta, जित jita, जीवित jīvita, दृष्ट dṛṣṭa, नीत nīta, भ्रान्त bhrānta, उदित udita, उषित uṣita, (past participle of śuc not found) स्थित sthita, स्मृत smṛta, नृत्त nṛtta, मत्त matta, इष्ट iṣṭa, उपविष्ट upaviṣṭa, पृष्ट pṛṣṭa, प्रविष्ट praviṣṭa, लिखित likhita, कृत kṛta, त्यक्त tyakta, विस्मृत vismṛta.

The verb कृ kṛ 'do' forms a present stem of class VIII, which inflects quite differently from the stems so far learnt (thus करोति karoti 'he does', कुर्वन्ति kurvanti 'they do'). Do not feel free therefore to use the *present* stem of any verb unless it is stated to belong to class I, IV, VI or X (the 'thematic' classes).

Use of the past participle

Past participles may be used in all the ways in which other adjectives are used (in fact, in the previous exercise विस्मित vismita 'astonished', like its English counterpart, is actually a participle).

इष्टं फलं न पश्यामि। iṣṭaṃ phalaṃ na paśyāmi I do not see the desired reward

जितो राक्षसः। jito Rākṣasaḥ Rākṣasa is beaten

शिष्यानुपविष्टः पृच्छति। śiṣyān upaviṣṭaḥ pṛcchati seated, he questions the pupils

In particular, the use of the enclitic particle अपि api 'even' with participles is noteworthy. It has a concessive force and may be translated by 'though' (with or without a finite verb):

इष्टा अपि पण्डिता नागच्छन्ति । iṣṭāḥ api paṇḍitāḥ na āgacchanti [even desired:] though wanted, the paṇdits do not come: though we want the paṇḍits, they do not come

इष्टानपि पण्डितान्न पश्यामः । iṣṭān api paṇḍitān na paśyāmaḥ the paṇḍits, though wanted, we do not see: though we want the paṇḍits, we do not see them

Instrumental case

In addition to nominative, vocative and accusative, Sanskrit nouns distinguish instrumental, dative, ablative, genitive and locative cases. From now on, the paradigms in the grammatical section of the book should be consulted. However, the following are the instrumental forms of the words quoted in Chapter 3:

अश्वेन aśvena, अश्वाभ्याम् aśvābhyām, अश्वैः aśvaiḥ; फलेन phalena, फलाभ्याम् phalābhyām, फलैः phalaiḥ; मया mayā, आवाभ्याम् āvābhyām, अस्माभिः asmābhiḥ; त्वया tvayā युवाभ्याम् yuvābhyām, युष्माभिः yuṣmābhiḥ; तेन tena, ताभ्याम् tābhyām, तैः taiḥ (*m.* and *n.*); केन kena, काभ्याम् kābhyām, कैः kaiḥ (*m.* and *n.*).

The instrumental case has both an instrumental and a comitative sense: it expresses both main senses of the English 'with'. It also denotes the agent in a passive construction. Among possible translations of its significance are therefore 'with', 'by means of', 'because of', 'through', 'together with', 'by'.

जलेनाश्वान्सिञ्चति । jalena aśvān siñcati he sprinkles the horses with water

सुखं योगेन गच्छति । sukhaṃ yogena gacchati he [goes to:] attains happiness by means of yoga

बालैरागच्छति । bālaiḥ āgacchati he is coming with the children

जितो राक्षसश्चाणक्येन । jito Rākṣasaḥ Cāṇakyena Rākṣasa is beaten by Cāṇakya

saha

The comitative sense of the instrumental is, however, usually reinforced by the addition of the preposition सह saha 'together

with', which like most Sanskrit prepositions usually *follows* the substantive it governs:

बालैः सहागच्छति । bālaiḥ saha āgacchati he is coming with the children

Past passive sentences

The example given earlier, jito Rākṣasaś Cāṇakyena 'Rākṣasa is beaten by Cāṇakya', might with very little alteration of sense also be translated as 'Cāṇakya has beaten Rākṣasa'. But furthermore, since Sanskrit does not normally distinguish perfect from preterite, it might be translated as 'Cāṇakya beat Rākṣasa'. We thus have in Sanskrit a way of expressing past active statements in which the subject is represented by the instrumental case, the object by the nominative case and the verb by a past participle agreeing with the latter.[1]

In Sanskrit this is one among several ways of expressing past statements. Other possibilities include the use of a finite past tense (imperfect, aorist or perfect—often, in the later language, without distinction of meaning) and the use of past active participle (see Chapter 9). In this and the immediately following exercises it is the past participle construction that is to be practised. In translating into Sanskrit you will find it convenient to recast the sentence mentally in English first:

though tired, the friends seized the very first opportunity

by the friends, though tired, the very first opportunity (was) seized

परिश्रान्तैरपि वयस्यैः प्रथम एवावसरो गृहीतः । pariśrāntaiḥ api vayasyaiḥ prathamaḥ eva avasaraḥ gṛhītaḥ

When a verb is intransitive, an impersonal passive constructtion might theoretically be used: तेन गतम् tena gatam 'by him (it was) gone'; 'he went'. But this is far less common than the use

[1] This type of construction was so well favoured that it became the regular way of expressing such statements in some of the languages descended from Sanskrit. Thus the Hindi sentence रामने काम किया *Rāmne kām kiyā* 'Rām did the work' represents the Sanskrit रामेण कर्म कृतम् Rāmeṇa karma kṛtam. From this results the apparently curious phenomenon in Hindi that in the past tense the subject of a transitive verb takes a special suffix, and the verb agrees in number and gender with the object.

of such a participle in an intransitive sense, with the subject in the nominative case:

ते च वयस्यैः सह नगरं गताः । te ca vayasyaiḥ saha nagaraṃ gatāḥ and they are gone/have gone/went with their friends to the city

There are, however, a number of past participles that may have both an active and a passive sense. Thus पीत pīta, like 'drunk' in English, can be applied both to the drink and to the drinker (though in Sanskrit there is no necessary implication of intoxication). Similarly, प्रविष्ट praviṣṭa 'entered' or 'having entered', विस्मृत vismṛta 'forgotten' or 'having forgotten'. Thus with an active construction:

रामो ऽपि नगरं प्रविष्टः Rāmo api nagaraṃ praviṣṭaḥ and with a passive construction:

रामेणापि नगरं प्रविष्टम् Rāmeṇa api nagaraṃ praviṣṭam

the meaning of both versions being 'and Rāma entered the city'.

Omission of pronouns

It is not uncommon to find in Sanskrit sentences such as हन्त न गतः hanta, na gataḥ 'oh, he hasn't gone!'. Here, the pronominal subject 'he' is completely omitted and can only be inferred from the masculine singular form of the predicate gataḥ. This is parallel to the already mentioned omission of the personal pronouns with finite verbs (न गच्छति na gacchati 'he is not going' etc.) but is of more limited scope. First and second person subjects cannot normally be omitted (unless replaced by the appropriate form of the verb as 'be'—see Chapter 5), since they are not distinguished by any special form of the past participle.

The 'logical subject' of past passive sentences, in other words the agent expressed by the instrumental case, is also often omitted. But this omission is of a different order, since the Sanskrit sentence is grammatically complete without any expressed agent. While jito Rākṣasaś Cāṇakyena means 'Cāṇakya beat Rākṣasa', there is nothing lacking in the simple jito Rākṣasaḥ 'Rākṣasa got beaten'. Hence Sanskrit may not bother to express an agent whose presence is grammatically necessary in English: one person may ask किं दृष्टं तदुद्यानम् kim dṛṣṭam tat udyānam?, meaning 'have (you) seen that garden?', and another may reply दृष्टम् dṛṣṭam, meaning '(I) have seen it'. In the following exercises

English pronouns are bracketed where they are not expressed or directly implied in the Sanskrit version.

(The term 'logical subject' points to the parallel between the nominative subject of present active sentences and the instrumental agent of past passive sentences. It is a blanket term useful in discussing sentences that attribute past or present behaviour to animate beings. But it cannot be pressed too far, for the term 'subject' is also used to cover the nominative subject of intransitive presents and nominal sentences, and the nominative of past passive sentences is itself often comparable to this latter type of 'subject'.)

eva

एव eva is an enclitic particle which serves to emphasise the immediately preceding word. It may thus correspond to the emphatic inflection of the voice which we represent in print, if at all, by the use of italics:

स्वल्पान्येवेच्छामः । **svalpāni eva icchāmaḥ** we want the *small* ones

(The degree of emphasis would often be better represented by the use of a stress mark such as ´ ('we want the smáll ones'), and such a mark is occasionally used in this book where the use of italics would be particularly distorting to the sense.)

This type of emphasis may also be represented in English by a relative clause construction (as regularly in French—'*c'est moi qui l'ai fait*', '*I* did it').

एतानेव गुणानिच्छामः । **etān eva guṇān icchāmaḥ** these are the qualities we want *or* it is these qualities we want

देवेनैवैतदिष्टम् । **devena eva etat iṣṭam** it was His Majesty who wanted this

eva may also be translated by a specific word such as 'really', 'actually', 'in fact', 'quite', 'very', 'just', 'only'. अद्भुत एव **adbhutaḥ eva** 'really extraordinary'; बाल एवैषः **bālaḥ eva eṣaḥ** 'he is just a child'; स एव जनः **saḥ eva janaḥ** 'that very person'. The use with the demonstrative **saḥ**, as in the last example, is particularly noteworthy and may be represented in English by the word 'same': तदेव क्षेत्रम् **tat eva kṣetram** 'that very field': 'the same field'.

eva is particularly used to mark the predicate of a nominal sentence:

एष एव स ब्राह्मणः । **eṣaḥ eva saḥ brāhmaṇaḥ** [that brahmin is *this* one] here is the brahmin

eṣaḥ

एष: eṣaḥ 'this' is a compounded form of the demonstrative pronoun saḥ 'that'. Its inflexion follows that of saḥ precisely, except that by internal sandhi the nominative singular masculine saḥ/sa and nominative singular feminine sā become एष:/एष eṣaḥ/eṣa and एषा eṣā respectively. The distribution of the forms eṣaḥ/eṣa is the same as that of saḥ/sa.

Whereas saḥ is an unemphatic pronoun used to qualify what is not immediately present to the speaker, eṣaḥ is a deictic pronoun normally referring to what is close at hand. When it qualifies an already defined substantive, it may be represented in English by 'here', 'here is/are', 'see', etc.

एष स ब्राह्मण: । eṣaḥ saḥ brāhmaṇaḥ here is the brahmin

एष रामो बालानानयति । eṣaḥ Rāmaḥ bālān ānayati see, Rāma is bringing the children *or* here is Rāma, bringing the children

The most striking example of this usage is in conjunction with a first or second person verb:

एष उद्यानं प्रविशामि । eṣaḥ udyānaṃ praviśāmi see, I am going into the garden

vā

वा vā is yet another enclitic particle. It has the meaning 'or' and follows what it 'disjoins' as ca follows what it joins. 'Either . . . or . . .' is represented by . . . vā . . . vā.

आचार्येण वा शिष्यैर्वा गज एष आनीत: । ācāryeṇa vā śiṣyaiḥ vā gajaḥ eṣaḥ ānītaḥ either the teacher or the pupils brought this elephant here

kṛtam, alam and *kim*

कृतम् kṛtam 'done (with)' and अलम् alam 'enough (of)' are used with a substantive in the instrumental to express a negative exhortation, 'cease from' (the exhortation occasionally being addressed to oneself):

अलं शोकेन । alam śokena enough of sadness: do not be sad

कृतं कुतूहलेन । kṛtam kutūhalena have done with curiosity: I/you must not be curious

किम् kim? 'what (with)?' is used in a similar fashion:

किमुद्यानेन रमणीयेन । kim udyānena ramaṇīyena? what is the point of an attractive garden?

Adverbs of manner

Sanskrit adjectives do not have a termination exclusively reserved for adverbial usage. Instead, the accusative singular neuter (acting as an 'internal accusative') may do duty.

> शीघ्रं चलति । śīghram calati [he moves a swift (moving):] he moves swiftly

Adverbs of manner are also frequently represented by substantives in the instrumental case. विषादेन viṣādena 'with dejection': 'dejectedly', वचनैः vacanaiḥ 'by words': 'verbally'.

Internal sandhi

The rules of external sandhi, as covered by the sandhi grids, describe juncture phenomena between complete words within a sentence. Internal sandhi concerns the juncture of morphemes within a single word. External sandhi is the more regular and invariable because it is comparatively *ad hoc*: in principle, any Sanskrit word may find itself next to any other Sanskrit word. The rules of internal sandhi are both less invariable and, from the learner's point of view, less overwhelmingly important, because they describe a previously established set of forms, the forms which inflected words do in fact have, and which are due to other factors as well as to the operation of internal sandhi. (Similarly in English, while we may by rules of internal sandhi predict both 'cats' and 'dogz', that 'children' is the plural of 'child' is merely an historically determined fact about the language.)

The principles of internal sandhi are therefore best absorbed by observation of actual nominal and verbal formations. There are many features in common with external sandhi, but broadly speaking, instead of assimilation of the first sound to the second, the assimilation is two-way and a greater variety of combination is permitted. Instead of reducing to k/ṭ/t/p, stops preserve both aspiration and voicing, and the palatal series is also retained. Before vowels, semivowels and nasals, all these stops remain unchanged. The t of the past participle may assimilate the voicing and aspiration of a root final sound: so बुध् budh 'awake', बुद्ध buddha (for **budh-ta*) 'awakened'. Before vowels and y, the diphthongs revert to ay/āy/av/āv: so ne + ati = nayati (cf. Chapter 2).

Retroflexion of *s* and *n*

Included within the scope of internal sandhi are two important rules which are really about possible sequences of sound within

a Sanskrit word. (Minor exceptions to both rules occur, but these are not important for the beginner.) The first rule is that ṣ is found instead of s immediately after k, r or any vowel except a or ā, provided that it is neither final nor followed by r. This happens even if there is an anusvara or visarga between the preceding vowel and the s. The rule will appear plainer in tabular form (Table 4.1).

Table 4.1

k, r, i, ī, u, ū, ṛ, ṝ, e, ai, o *or* au	in spite of an intervening ṃ *or* ḥ	changes s to ṣ	unless final or followed by r

Thus eṣa/eṣaḥ in comparison with sa/saḥ. If the following sound is, in fact, t, th or n, this also becomes retroflex. Thus, in comparison with the root sthā 'stand', tiṣṭhati (for **tisthati*) 'he stands'.

The second rule is at once more important and more difficult to apply, for the reason that it is capable of operating over a much longer phonetic sequence (though only within a single word). See first the rule in tabular form (Table 4.2).

Table 4.2

ṛ ṝ r *or* ṣ	in spite of any combination of velars (k, kh, g, gh, ṅ), labials (p, ph, b, bh, m and v) *or* y, h, ṃ (ḥ cannot occur) *or* vowels	changes n to ṇ	if followed by vowels, m, y, v, *or* n (which also becomes ṇ)

The point is this. The pronunciation of the retroflex sounds ṛ, ṝ, r, ṣ (but *not* of ṭ, ṭh, ḍ, ḍh or ṇ) is such that the tongue does not release the retroflex position even after the sound has been made. This retroflex position continues (within a single word) until there occurs either a retroflex sound of the releasing type (ṭ, ṭh, ḍ, ḍh, ṇ) or a sound that requires the use of the tongue in another position (c, ch, j, jh, ñ, ś, t, th, d, dh, l, s). But if n, an easily assimilable sound, occurs while the tongue is in the retroflex position, it is realised as a retroflex ṇ (thus causing release of the retroflex position)—unless, indeed, it is the last sound in the word or is followed by some less easily assimilable sound such as t, which guards the dental quality of both. Under the same circumstances nn becomes ṇṇ.

An illustration of both the above rules occurs in the past participle of सद् **sad** 'sit' when combined with the prefix नि **ni** 'down'. The past participle of **sad** is सन्न **sanna**. **nisanna* becomes by the first rule **niṣanna*, which in turn becomes by the second rule निषण्ण **niṣaṇṇa** 'seated'.

The rules do not apply between separate words or (with rare and unimportant exceptions) between the elements of a nominal compound: thus नरनगराणि **nara;nagarāṇi**, not **nara;ṇagarāṇi*. After a verbal prefix the rules do operate, but with many exceptions. Generally speaking, **n** and **s** are retroflected only if they are the first sound in the following stem (a restriction already naturally applicable to s), and not always even then. Thus, as quoted above, निषण्ण **niṣaṇṇa**, but as an exception विसर्पति **visarpati** (from विसृप् **vi + sṛp**) 'glides'. From नम् **nam**, प्रणमति **praṇamati** 'salutes'. But from निन्द् **nind**, either परिणिन्दति **pariṇindati** or परिनिन्दति **parinindati** 'censures'. The vocabularies will show whether or not retroflexion occurs after a prefix. As they will also show, particular lexical items do not always exhibit the expected retroflexion of s: e.g. कुसुमं **kusumaṃ** 'flower', not **kuṣumaṃ*. The most important sphere of application of both rules is in the addition of suffixes: e.g. **guru + su** = गुरुषु **guruṣu**, locative plural of **guru** 'heavy'. The terminations so far encountered containing an **n** liable to retroflexion are the neuter plural **-āni** and the instrumental singular **-ena**.

It is not easy at first always to remember to make **n** retroflex. If after several exercises you find this is still causing trouble, you should make a special check of each exercise to determine whether the rule has been fully applied.

Absence of external sandhi

When some pause of sense occurs within a sentence, the rules of sandhi are not necessarily observed (in prose). Thus, in particular, sandhi does not occur after interjections and is optional after initial vocatives. If you abstain from making sandhi in the latter circumstances, it is wiser to show that this is deliberate bv inserting a dash or a comma.

Vocabulary

अवसरः **avasaraḥ** opportunity, occasion
उद्यानं **udyānaṃ** garden, park
देवः **devaḥ** god; His Majesty; Your Majesty
नगरं **nagaraṃ** city, town
पुत्रः **putraḥ** son

कुतूहलं **kutūhalaṃ** curiosity, interest
गृहं **gṛhaṃ** house (*m. in pl.*)
जीवितं **jīvtaṃ**[1] life
दर्शनं **darśanaṃ** sight, spectacle
प्रयत्नः **prayatnaḥ** effort, attempt
वयस्यः **vayasyaḥ** friend (*lit.* of same age)
विषादः **viṣādaḥ** despair, dejection
संदेहः **saṃdehaḥ** doubt

अद्भुत **adbhuta** extraordinary, marvellous
जीवित **jīvita**[1] alive
दूर **dūra** far off; *adv.* (**dūram**) a long way
परिश्रान्त **pariśrānta**[1] exhausted, tired
प्रथम **prathama** first, previous; *adv.* (**prathamam**) already
प्रिय **priya** dear, beloved
मदीय **madīya** my (*possessive adj.*)

कृ **kṛ** (VIII करोति **karoti**) do, make
त्यज् **tyaj** (I त्यजति **tyajati**) abandon, leave, give up
विस्मृ **vi + smṛ** (I विस्मरति **vismarati**) forget

अलम् **alam** enough; + *instr.* enough of, do not, etc.
एव **eva** in fact, actually, quite, only, (the) very
एषः **eṣaḥ** *pron.* this
वा **vā** or
सह **saha** + *instr.* (together) with
हे **he** (*before vocatives*) o

Exercise 4a Translate into English:

पुत्रैः सह गृहं त्यजति ।१। एतदुद्यानम्—प्रविशामः ।२। आचार्येण च शिष्यैश्चाद्भुतः प्रयत्नः कृतः ।३। प्रियो मदीयो वयस्य इति जीवितमेतेन त्यक्तम् ।४। क एष गृहमागच्छति ।५। रमणीयेन दर्शनेन किं न माद्यसि ।६। दृष्टमवगतं च ।७। अत्रैते नराः किमिच्छन्तीति कुतूहलेन गृहं प्रविशति ।८। दूरमेव नगरं वयं च परिश्रान्ता भ्रमामः ।९। इच्छथैवैतन्न वा ।१०। कृतं वचनैर्गतो ऽवसर इति विषादेन वदतः ।११। पुत्राः स एवैषो ऽवसरः ।१२। एते वयं नगरमागताः ।१३। विस्मृतो वयस्याभ्यां प्रथमो विषादः ।१४। हे पण्डित त्वमश्वं क्व नयसीति पृष्टो ऽपि वचनं न वदति ।१५। किं प्रयत्नेन—नैव त्वां पश्यति देवः ।।१६।।

[1] In origin a past participle.

Exercise 4b Translate into Sanskrit:

1 Your Majesty is tired: let us sit down here. 2 The people did not forget these words. 3 This is quite beautiful. 4 He remembers (his) son although he has gone to the forest. [*Translate for both meanings of the second* 'he'.] 5 We came only today. 6 Your Majesty, these two children have even now not left the garden. 7 Here he stands with (his) friends. 8 What is extraordinary in this? I have *already* seen this man. 9 See, His Majesty Candragupta has actually arrived. 10 We have seen the garden with interest. 11 (He) has gone either to the forest or to the park. 12 Friends, we have been brought a long way by this horse. 13 An end of doubt: here come the two pupils alive. 14 Even today it is with pleasure that we remember that extraordinary sight. 15 Despair has conquered them. 16 Although astonished by this sight, they are not giving up the attempt.

05

Paradigms: m. and n. of **kānta**, **aham**, **tvam**, **saḥ**, **eṣaḥ** and **ayam**; present indicative of as 'be'

Sanskrit grammarians discussed the cases of the noun in terms of inflexional morphemes modifying the nominal stem. In addition to the vocative (**saṃbuddhi**, not regarded as on a par with the other cases), those so far introduced have been the nominative (**prathamā** 'first (inflexion)'), the accusative (**dvitīyā** 'second') and the instrumental (**tṛtīyā** 'third'). The order of the cases in Sanskrit was principally determined by the wish to group like endings together. The following is a brief sketch (by no means a full account) of the chief uses of the remaining cases.

Dative (*caturthī* 'fourth'): 'to, for'

Of all the cases the dative has the smallest scope. In Middle Indo-Aryan dialects it was lost, merged into the genitive. Even in Sanskrit itself the tendency of the genitive to usurp the traditional functions of the dative is very noticeable. The dative may be used to denote the indirect object after verbs of giving, telling, etc.:

> दत्तं मया ब्राह्मणेभ्यो द्रविणम्। **dattam mayā brāhmaṇebhyaḥ draviṇam** I have given the brahmins wealth

But in such a sentence the genitive **brāhmaṇānām** may be substituted for the dative.

However, the dative in Classical Sanskrit does have one function not shared by any other case, that of denoting purpose or result. The best translation in English is often by means of an infinitive:

> लण्ड्रं गच्छामि नृपस्य दर्शनाय। **Laṇḍraṃ gacchāmi nṛpasya darśanāya** I'm going to London [for the seeing of:] to see

अङ्गानां भङ्गायारूढो बालैः प्राकारः। aṅgānām bhaṅgāya ārūḍhaḥ bālaiḥ prākāraḥ the children climbed the wall [for the breaking of:] only to break their limbs

Especially noteworthy is the use of such a dative as a predicate in itself:

सर्वमतिमात्रं दोषाय। sarvam atimātram doṣāya all (that is) excessive [is for a fault:] becomes reprehensible

Ablative (*pañcamī* 'fifth'): 'from'

The ablative expresses the relationship 'from':

नगरात्क्षेत्राणि गच्छति। nagarāt kṣetrāṇi gacchati he goes from the city to the fields

When a causal relationship is implied, translations such as 'because of' may be used: क्रोधात् krodhāt 'from anger', 'out of anger', 'because of anger', 'through anger'.

The ablative of comparison will be mentioned later.

Genitive (*ṣaṣṭhī* 'sixth'): 'of, 's/s''

The genitive is the case with the widest range of uses. It most often qualifies another substantive, and has a possessive sense of some kind:

नृपस्य क्रोधं नावगच्छामः। nṛpasya krodham na avagacchāmaḥ we do not understand the king's anger/the anger of the king

Where the substantive embodies a verbal notion, the relationship may be either subjective or objective, just as the word 'its' in English is subjective in the phrase 'its consumption of electricity' and objective in 'its consumption by the community'. nṛpasya in the preceding example is subjective (the king is angry); in नृपस्य दर्शनम् nṛpasya darśanam when this means 'sight of the king' it is objective (I see the king).

The use of the genitive as an alternative to the dative after verbs of giving, telling, etc. has been mentioned. Furthermore, it is the genitive and *not* the dative that should be used in relation to adjectives to express 'point of view', conveyed in English by 'to' or 'for'.

मित्राणामेव प्रियमेतद्दर्शनम् mitrāṇām eva priyam etat darśanam to friends, this is a welcome sight

तत्स्थाने ऽस्य वृषलो देवश्चन्द्रगुप्तः। tat sthāne asya 'Vṛṣalaḥ' devaḥ Candraguptaḥ then appropriately is His Majesty Candragupta (just) 'Vṛṣala' to him

श्रुतम् — न पुनः पर्याप्तं हृदयस्य। śrutam — na punaḥ paryāptaṃ hṛdayasya (I) have heard, yet (it is) not sufficient for (my) heart

Similarly, past participles formed from roots meaning 'to know', 'to desire' or 'to honour', such as विदित vidita 'known', take a genitive (instead of an instrumental of the agent) when used adjectivally:

अपि विदितमेतद्देवस्य। api viditam etat devasya? is this known to Your Majesty?

But:

अपि विदितो देवेन तेषामभिप्रायः। api viditaḥ devena teṣām abhiprāyaḥ? did Your Majesty (get to) know their intentions?

The possessive adjective मदीय madīya 'my, mine' was given in the previous chapter. There are various others—e.g. मामक māmaka (same meaning), युष्मदीय yuṣmadīya 'belonging to (all of) you', etc. More commonly, however, the genitive of the appropriate pronoun is used instead of the possessive adjective:

मम गृहम mama gṛham [the house of me:] my house

मम क्षेत्राणि mama kṣetrāṇi my fields

तव पुत्राः tava putrāḥ your sons (*addressing one person*)

युष्माकं पुत्राः yuṣmākam putrāḥ your sons (*addressing several persons*)

कस्य पुष्पाणि kasya puṣpāṇi? whose flowers?

तस्य हस्तौ tasya hastau his hands

The unemphatic forms of the first and second person pronouns (मे me, नौ nau, etc.) may also be used. Like the ordinary forms, they may either precede or follow their substantive, but as enclitics they may not stand first in the sentence.

इमे नो गृहाः। ime naḥ gṛhāḥ here is our house (*the plural of* gṛha *often has a singular sense*)

Generally speaking, neither possessive adjectives nor the genitives of pronouns may be used to refer to the subject or 'logical subject' of a sentence. If necessary, the reflexive adjective स्व sva 'my own, your own, his own, their own, etc.' or the genitive

singular of the reflexive word आत्मन् ātman 'self' may be employed, but it is usually omitted unless exceptional emphasis is intended. [sva is often compounded with its substantive, while as a separate word ātmanaḥ is more normal.]

पुत्रान्रक्षति putrān rakṣati he protects his sons

तस्य पुत्रान्रक्षति tasya putrān rakṣati he protects his [*i.e.* the other's] sons

स्वानेव पुत्रान्रक्षसि svān eva putrān rakṣasi you protect your *own* sons

Because the omission of the reflexive possessive is standard, it is from now on *not* normally indicated in the exercises by any bracketing of the English word: 'he protects his sons', not 'he protects (his) sons'.

Locative (*saptamī* 'seventh'): 'at, in, on, among; into, onto'

The locative expresses such notions as station or circumstance:

चरति वने किं चित् carati vane kiṃ cit something is moving in the forest

फलके बाला उपविष्टाः phalake bālāḥ upaviṣṭāḥ the children are seated on the table

मित्राणां दर्शने न किं चिद्वदति mitrāṇām darśane na kiṃ cit vadati [at the sight of:] on seeing his friends he says nothing

It also expresses the end result of motion:

जले बालं क्षिपति jale bālaṃ kṣipati he throws the child into the water

It can bear the sense 'in the matter of':

अपापो ऽहं पर्वतेश्वरे apāpaḥ aham Parvateśvare I am guiltless [in the matter of:] towards Parvateśvara

In particular, it is used to denote the object of feelings (English 'towards', 'for'):

अवगच्छामि ते तस्मिन्सौहार्दम्। avagacchāmi te tasmin sauhārdam I understand your fondness for him

It thus occurs after a verb such as स्निह् snih 'feel affection (for)':

किं नु खलु बाले ऽस्मिन्नौरस इव पुत्रे स्निह्यति मे हृदयम्। kim nu khalu bāle asmin aurase iva putre snihyati me hṛdayam? now

why indeed does my heart feel affection for this child as for a son of my own loins?

The use of the locative in expressing circumstance leads to the 'locative absolute' construction (Chapter 11).

Expressions of time

Many of the cases are used in expressing statements of time. The following is an indication of the main usages:

(*a*) Accusative, 'time *during* which':

त्रीन्दिवसान्भ्रमन्ति। **trīn divasān bhramanti** they wander for three days

(*b*) Instrumental, 'time *within* which':

ते ऽपि त्रिभिर्दिवसैर्नगरं प्राप्ताः। **te api tribhiḥ divasaiḥ nagaram prāptāḥ** and they reached the city in three days

(*c*) Ablative (sometimes genitive), 'time *after* which':

ते ऽपि त्रिभ्यो दिवसेभ्यः प्राप्ताः। **te api tribhyaḥ divasebhyaḥ prāptāḥ** and they arrived after three days

चिरस्य कालस्य प्राप्तो ऽसि। **cirasya kālasya prāptaḥ asi** you have arrived after a long time/at long last

(*d*) Locative, 'time *at* which':

ते ऽपि तृतीये दिवसे नगरं प्राप्ताः। **te api tṛtīye divase nagaram prāptāḥ** and they reached the city on the third day

ayam

The irregularity of the declension of the pronoun **ayam** is partly due to the fact that it derives from two stems: one **a** (cf. the adverbs अत्र **atra** and अतः **ataḥ**, the other **i** (cf. इह **iha** and इतः **itaḥ**).

Two pronouns are conventionally translated by the English 'that': सः **saḥ** and असौ **asau** (Chapter 13); and two by the English 'this': अयम् **ayam** and एषः **eṣaḥ**. Traditionally, the distinctions are that **saḥ** is used of what is not present to the speaker, **asau** of what is remote from him (though possibly visible), **ayam** of what is present and **eṣaḥ** of what is near at hand. Thus **asau** is the 'stronger' of the two which mean 'that', **eṣaḥ** the 'stronger' of the two which mean 'this'.

It is evident that even if these distinctions were adhered to there would be considerable overlap within each pair (and also that ayam in particular might represent 'that' as well as 'this'). In practice, the distinctions are somewhat blurred and, at any rate, not always easy to apply. A different distinction is that, used in reference to discourse, eṣaḥ means 'what precedes', ayam 'what follows'.

श्रुत्वैतदिदं वदति। śrutvā etat idam vadati hearing this, he says the following

This rule also is not universally observed, but it is true enough to be worth remembering.

In the oblique cases other than the accusative (and in practice to some extent in all cases), ayam may be used simply as an unemphatic third person pronoun. In this sense it is usually enclitic.

क्रोधमेषां नावगच्छामि। krodham eṣām na avagacchāmi I don't understand their anger

Pronominal adjectives

Certain common adjectives in a follow wholly or in part the pronominal rather than the nominal declension, anya 'other' does so wholly: its neuter singular nominative/accusative is अन्यत् anyat (cf. the *d* of Latin *aliud*). सर्व sarva 'all', एक eka 'one' and स्व sva 'own' are also wholly pronominal, except that their neuter singular nominative/accusative is सर्वम् sarvam, एकम् ekam, स्वम् svam.

सर्वेषां नृपाणामयं मार्गः। sarveṣām nṛpāṇām ayam mārgaḥ this is the path for all kings

एकस्मिन्नेव देशे सर्वे बालाः। ekasmin eva deśe sarve bālāḥ the children are all in a single place

In conjunction with an interrogative, अन्य anya may be translated by 'else':

अन्यः क आगच्छति। anyaḥ kaḥ āgacchati? who else is coming?

kaś cit and *ko ›pi*

The addition of an indefinite particle, usually either चित् cit or अपि api, turns the interrogative pronoun ('who?', 'what?') into an indefinite pronoun ('someone', 'anyone', 'some', 'any', 'a little',

'a few'). The addition of न na ('not anyone' etc.) gives the Sanskrit for 'no one', 'nothing', etc.

केन जलं पीतम्। kena jalaṃ pītam? who has drunk the water?

केनापि जलं पीतम्/केन चिज्जलं पीतम्। kena api jalam pītam/kena cit jalam pītam someone/somebody has drunk the water

केनापि जलं न पीतम्। kena api jalam na pītam no one/nobody has drunk the water

उद्याने न कश्चिच्चरति। udyāne na kaḥ cit carati no one is walking in the park

तव किं चिज्जलं भवति। न किं चिदेव। tava kim cit jalam bhavati?—na kim cit eva have you any/a little water?—none at all

Interrogative adverbs are used in the same way:

कलहंसकं न क्वचित्पश्यामि। Kalahaṃsakaṃ na kva cit paśyāmi I don't see Kalahaṃsaka anywhere

कृत: कथमपि घट:। kṛtaḥ katham api ghaṭaḥ somehow (he) made the pot

कथमपि katham api or कथं चित् katham cit has by extension the sense 'scarcely', 'with difficulty':

चन्द्रं कथमपि पश्यामि। candram katham api paśyāmi I can only just see the moon

as 'be'

The verb as 'be', a very common irregular verb, is an athematic of class II (Chapter 12). The six first and second person forms of the present indicative provide an alternative to (and are, in fact, much more frequent than) the use of pronominal subjects in nominal and past participial sentences. So अतिकातरो ऽसि atikātaraḥ asi as well as अतिकातरस्त्वम् atikātaraḥ tvam 'you are over-timid', and गतो ऽस्मि gataḥ asmi as well as गतो ऽहम् gataḥ aham 'I went'. Similarly धन्यौ स्व: dhanyau svaḥ 'the two of us are lucky', प्राप्तौ स्थ: prāptau sthaḥ 'the two of you have arrived', etc. These forms are normally enclitic.

The third person forms (अस्ति asti, स्त: staḥ, सन्ति santi), on the other hand, are seldom if ever used as a copula but have existential force ('there is', 'there are') and most frequently stand as the first word.

अस्ति पर्वतेषु नगरम्। asti parvateṣu nagaram there is in the mountains a city

अतः परमपि प्रियमस्ति। ataḥ param api priyam asti? is there (any) blessing beyond this?

अस्त्येतत्। asti etat this *is* —i.e. this is true, that is so

bhū 'be'

This verb, a regular verb of class I, may mean in its non-copulative uses either 'exist' (like as) or 'come into existence', 'arise':

भवन्ति चात्र श्लोकाः। bhavanti ca atra ślokāḥ and on this point there are stanzas

क्रोधाद्भवति संमोहः। krodhāt bhavati saṃmohaḥ from anger arises delusion

As a copulative verb it provides a less frequent alternative to a nominal sentence, more particularly in general statements.

दर्शनमेवास्य रमणीयं भवति परिश्रान्तानाम्। darśanam eva asya ramaṇīyam bhavati pariśrāntānām the very sight of it is delightful to the exhausted

'To have'

The notion of the English 'have' in the sense of 'possess' is generally expressed by means of the genitive case: i.e. instead of 'John has a hat', one says 'of John there is a hat'. However, even in this existential sense the verb as or bhū is sometimes omitted.

तव पुत्राणां धनं न भवति। tava putrāṇāṃ dhanaṃ na bhavati your sons have no money

अस्ति चास्माकमन्यदपि मित्रम्। asti ca asmākam anyat api mitram and we have another friend too

श्रुतम्। असंतोषस्तु हृदयस्य। śrutaṃ—asaṃtoṣaḥ tu hṛdayasya (I) have heard, but [(there is) dissatisfaction for my heart:] my heart has/feels no satisfaction (*Compare the use of* vartate [Chapter 9].)

'To feel'

As the above example suggests, there are various ways in which the notion 'to feel (an emotion etc.)' might be represented in Sanskrit. It may, however, be worth pointing out that the equivalent of इव iva in first person statements is often 'feel' ('seem' being inappropriate):

अशरणा इवास्मि। aśaraṇaḥ iva asmi I feel helpless

The absolutive

Of an ancient verbal action noun in **-tu** (cf. the Latin supine) two cases survive in Classical Sanskrit: the accusative, supplying the Sanskrit infinitive (**नेतुम् netum** 'to lead', with strengthening of the root), and the instrumental, supplying the absolutive (or 'gerund', or 'indeclinable participle')—**नीत्वा nītvā** 'after leading, by leading', with weak grade of the root.

The absolutive in **-tvā** is not difficult to form. With very few exceptions it may be obtained by substituting **tvā** for the **-ta** or **-na** of the past participle (with internal sandhi as appropriate). So **उक्त्वा uktvā** 'after saying', **दृष्ट्वा dṛṣṭvā** 'after seeing', **लब्ध्वा labdhvā** 'after taking', **पतित्वा patitvā** 'after falling', **तीर्त्वा tīrtvā** 'after crossing'.

The absolutive in **-tvā** may *not* be used when a verb is compounded with a prefix or prefixes. In such a case the suffix -ya (probably itself the instrumental of an old action noun in -i) is added to the verb, which usually appears in its weaker form. In internal sandhi, fortunately, y is without effect on the preceding sound. Roots ending in a short vowel add -tya instead of -ya, and those roots ending in -an/-am which shorten to -a in the past participle may *optionally* do so (again shortening to -a). So **संदृश्य saṃdṛśya** 'after seeing', **प्रत्युच्य pratyucya** 'after replying', **विजित्य vijitya** 'after conquering', **आगम्य āgamya** or **आगत्य āgatya** 'after coming'.

(A minor exception to both the above formations is provided by derivative verbs in -ayati. They form their past participle in -ita but their simple absolutive in -ayitvā. In the compounded absolutive, they substitute -ya for -ayati in general but -ayya if the vowel of the stem is unstrengthened. So **गमयित्वा gamayitvā** 'after causing to go', **आगमय्य āgamayya** 'after causing to come', **प्रवेश्य praveśya** 'after causing to enter'. See pp. 85–7.)

The sense of the absolutive is generally that of action preceding the action of the main verb. Its closest equivalent is often therefore in primer English the perfect participle ('having led') and in ordinary English the present participle ('leading').

> **गृहं त्यक्त्वा वने परिभ्रमति gṛham tyaktvā vane paribhramati**
> leaving his home, he wanders about in the forest

This might alternatively be translated as 'he leaves his home and wanders. . .'. In English both versions are possible. In

Sanskrit a sequence of events is almost invariably represented by the use of absolutives rather than by clauses connected with च ca.

उद्यानं प्रविश्य कुमारं दृष्ट्वा प्रतिच्छन्दकमाच्छादयति **udyānaṃ praviśya kumāraṃ dṛṣṭvā praticchandakam ācchādayati** he enters the garden, sees the young man, and hides the picture

पुत्रमाहूय पृच्छामि **putram āhūya pṛcchāmi** I'll call my son and ask him

The subject of the action expressed by the absolutive is not necessarily the grammatical subject of the sentence. Rather it is the logical subject, which in passive sentences will be in the instrumental case and in some other sentences in yet some other case:

तेनापि श्लोकमवगम्य प्रतिवचनमुक्तम् **tena api ślokam avagamya prativacanam uktam** and he understood the stanza and spoke a reply

नृपाणां तु कुमारं दृष्ट्वात्यन्तं कुतूहलं भवति **nṛpāṇām tu kumāram dṛṣṭvā atyantam kutūhalam bhavati** [but of the kings, having seen the young man, an intense curiosity arises:] but the kings, on seeing the young man, feel an intense curiosity

Sometimes the logical subject itself remains unexpressed:

कथमचिरेणैव निर्माय लिखितः श्लोकः **katham acireṇa eva nirmāya likhitaḥ ślokaḥ** [what, after composing within a very short while, a stanza has been written:] why, he has (/you/they have) rapidly composed and written out a stanza

हन्त भोः शकुन्तलां विसृज्य लब्धमिदानीं स्वास्थ्यम्। **hanta bhoḥ—Śakuntalāṃ visṛjya labdham idānīṃ svāsthyam** Oh, in bidding farewell to Śakuntalā (I) have now found ease

khalu

खलु **khalu**, like एव **eva**, is an enclitic particle of emphasis. But whereas eva is an affirmative particle stressing what is new, **khalu** is a confirmatory particle tending to stress what is already implicitly known. In consequence, whereas eva often marks out a predicate, **khalu** may equally well qualify the subject (or perhaps spread its emphasis more evenly over the whole statement). The subject is then usually placed first in the sentence. For convenience, **khalu** is represented in the exercises by 'indeed',

'assuredly', 'of course', 'after all', 'certainly'.

दारुणः खल्वसि। dāruṇaḥ khalu asi you are indeed cruel

कापालिकः खल्वेषः। kāpālikaḥ khalu eṣaḥ this man is assuredly a monster

अनुत्सेकः खलु विक्रमालंकारः। anutsekaḥ khalu vikramaalaṃkāraḥ modesty, after all, is valour's ornament

External sandhi

Now that a wider range of forms is occurring in the exercises, attention is drawn to two disconcerting rules of external sandhi: (*a*) final **n** preceded by a short vowel is doubled when the next word begins with a vowel (thus when **n** closes a word, the final syllable can never be light) and (*b*) **t** combines with a following **ś** to make **cch**.

Vocabulary

आवेगः āvegaḥ alarm
उपायः upāyaḥ method, means, way
कुमारः kumāraḥ (well-born) young-man; prince; Your/His Highness
क्षणः kṣaṇaḥ instant of time, second, moment
देशः deśaḥ place; country
पादः pādaḥ foot
पुष्पं puṣpaṃ flower
पुस्तकं pustakaṃ book
प्रतिच्छन्दकं praticchandakaṃ portrait, picture
प्रतिवचनं prativacanaṃ answer, reply
मार्गः mārgaḥ road
मित्रं mitraṃ (*N.B. gender*) friend
मुहूर्त muhūrta *m./n.* short while, 'minute'
हृदयं hṛdayaṃ heart, mind

(Kalahaṃsaka, Mādhava and Rāma are proper names.)

अयम् ayam (*pron.*) this
अन्ध andha blind
अन्य anya (*pron.*) other
एक eka (*pron.*) one
कश्चित् कोऽपि kaś cit / ko 'pi (*see chapter text*)
काण kāṇa one-eyed
पाप pāpa evil, bad; *m.* villain
सर्व sarva (*pron.*) all, every; *n. sg.* everything; *m. sg.* everyone

अभिलिख् abhi + likh (VI अभिलिखति abhilikhati) draw (picture)
अस् as (II अस्ति asti) be, exist
ग्रह् grah (IX गृह्णाति gṛhṇāti) seize, take
पत् pat (I पतति patati) fall
प्रभू pra + bhū (I प्रभवति prabhavati) arise; prevail, have power
भू bhū (I भवति bhavati) become, be
श्रु śru (V शृणोति śṛṇoti) hear, listen
अपि api and (*sentence connective, placed after subject*)
इदानीम् idānīm now
इह iha here; in this world
खलु khalu indeed etc.
तु tu (*enclitic*) but, however
हा hā ah! oh!

Exercise 5a Translate into English:

इमौ स्वः ।१। प्रतिवचनं मे श्रुत्वा किमन्यदिच्छन्ति ।२। नास्त्येव ते पुस्तकम् ।३। वयस्य हृदयमिवासि मम ।४। अस्मिन्नुद्याने मुहूर्तमुपविशावः ।५। क्षेत्रेषु सर्वे भ्रमन्ति ।६। देव अन्यस्मान्नगराद्ब्राह्मणाः कश्चिदागतः ।७। कमुपायं पश्यसि मम पुत्राणां दर्शनाय ।८। क्रोधमस्य दृष्ट्वावेग इव नो हृदये ।९। अयं कुमारस्तिष्ठति ।१०। कथं क्षणमेवोपविश्य दृष्टे मया पुनरपि मित्रे ।११। अन्यः को ऽपि मार्गो न भवति ।१२। दुःखायैव मित्राणामिदानीं रामस्य दर्शनम् ।१३। अन्येभ्यो ऽपि देवेनैतच्छ्रुतम् ।१४। गृहं प्रविश्य क्व क्वेदानीं स पाप इति सर्वान्पृच्छति ।१५। अन्धानां देशे काण एव प्रभवति ।१६। कलहंसक केनैतन्माधवस्य प्रतिच्छन्दकमभिलिखितम् ॥१७॥

Exercise 5b Translate into Sanskrit:

1 You are blind indeed. 2 From this house he was led to the woods. 3 And they went to the park and seized the villains. 4 The anger of these two is extraordinary. 5 You have been seen, (my) sons. 6 But we have friends in Candanadāsa's house. 7 I ask because I'm tired. 8 We have seen this on all the country's roads. 9 Your Majesty, I am that same prince. 10 He falls at the blind (man)'s feet. 11 By some means I saw (them) all. 12 This reply of the prince (will make) for anger. 13 But hearing this they sit in the road. 14 Kalahaṃsaka, we have no interest in books. 15 In just one garden there are a few flowers. 16 Even after seeing everything Your Highness says nothing. 17 What, have you *doubt* about it [atra]? 18 Oh Makaranda, oh Kalahaṃsaka, your friend has gone. 19 But the prince stayed in another place and heard the villain's whole reply. 20 What advantage does this (man) see in anger?

06

Paradigms: f. of **kānta**; f. of **saḥ**, **ayam** and other pronouns

Feminine gender

In addition to the masculine and neuter genders so far presented, Sanskrit has a feminine gender. Feminine substantives in **-ā** decline like the feminine of the adjective **kānta**. There are no masculine or neuter substantives that end in this **-ā**, and no feminine substantives in **-a**. The majority of adjectives (among them all past participles) that end in **-a** form their feminine in **-ā**. A substantial minority, however, form their feminine in **-ī** and inflect like **nadī** 'river' (among this group are most adjectives formed by vṛddhi derivation). A certain number of adjectives have the option of either formation: so **pāpā** or **pāpī** (the latter is the more archaic form), feminine of **pāpa** 'wicked'. Adjectives in **-a** with feminines in **-ī** are so indicated in the vocabulary, but the use of forms in **-ī** is not required in this chapter.

There is, of course, concord of adjectives, including pronominal adjectives, with feminine substantives:

vayasya, iyaṃ sā vārttā friend, this is that news

Determinative compounds

Present-day English shows a considerable fondness for forming determinatives. If the food we buy nowadays cannot be urged on us as either 'home-baked' or 'farm-fresh', it is at least quite likely to be 'oven-ready'. A determinative compound

is one in which the final element, whether adjective or substantive, is merely further defined by what precedes it:

1	black:bird, girl:friend	new:found, ice:cold
2	door-stop	man-eating
3	sword-fight	hand-written
4	dining-room	accident-prone
5	book-learning	trouble-free
6	status-symbol	class-conscious
7	side-door	home-made

Each of the above examples is a limited exemplification of its final element. A blackbird is a bird, but of a particular kind; a dining-room is a room, but for a particular purpose. Similarly, the adjectives (including past participles) in the second column mean: cold to a particular degree, free from a particular thing, and so on.

If we compare determinative with other compounds, the point will become even clearer. Twenty: eight is not a particular kind of eight. Bare_foot is not a particular kind of foot (in fact, the compounded word is not even a substantive). Richard the Lion_heart was not a heart. And an over head railway is not a 'head railway' of a special sort. (Our use of the underscore is explained on p. 100.)

In analysing in English the meaning of determinatives, we can usually make use of a preposition, chosen according to the sense of the compound. 'Home-made' no doubt means made *in* the home or *at* home (cf. home-baked); but 'hand-made' must mean made *by* hand or *with* one's hands. In Sanskrit it is broadly possible to express the relationship between the elements of any particular determinative (**tatpuruṣa**) compound in terms of one of the seven cases. The above English examples are set out according to this analysis. Compounds analysed as involving nominative relationship will be discussed below. Those involving relationship in any oblique case (accusative to locative) are known as *dependent* determinatives.

Dependent determinatives

In the punctuation of compounds in this book, dependent determinative relationship is represented by a hyphen. Occasionally, when a more precise analysis is desired, a number

from 2 to 7 is superscribed, representing the particular case. So **pakṣa-^{7}dvāram** 'side-^{7}door', with locative (**saptamī** 'seventh case') relationship.

Assignment to a particular oblique case may sometimes be arbitrary, and irrelevant to understanding of the compound. 'Book-learning' has been taken to be learning *from* books, but it might be thought of as learning *in* books (locative) or perhaps *by means of* books (instrumental). As an example of accusative case relationship, 'door-stop' may not be thought entirely convincing (it is here treated as 'a stop (which stops) a door', but perhaps it is simply 'a stop *for* a door' or 'the stop *of* a door'). The point is, of course, that the accusative case essentially relates nouns to verbs. The corresponding relationship between substantives is expressed by the objective genitive. In a sense **nṛpa-darśanaṃ** 'king-seeing' contains an accusative relationship, but expressed by separate words it would appear as **nṛpasya/nṛpayor/nṛpāṇāṃ darśanaṃ** 'sight of the king/kings'. (A subjective genitive relationship may also be expressed by a determinative compound: in the appropriate context **nṛpa-darśanaṃ** could also mean 'sight *by* the king' etc.)

The last example will serve to remind you of the principle that stem forms are indeterminate between singular, dual and plural. There is a similar indeterminacy in English, as the example 'book-learning' will have suggested. In the same way a 'garage-owner' may own one or many garages. A phrase such as 'child welfare' (the welfare of children) shows that determinative relationship in English may exist between words not joined by a hyphen.

Although such compounds are frequent in English, they are by no means substitutable in all circumstances for more analytical turns of phrase. In general they denote characteristic rather than *ad hoc* relationships. A 'hand-held' camera is such by virtue of its design or at least some deliberate policy of its user. We do not say 'He brandished the hand-held book' instead of 'He brandished the book held in his hand'. In Classical Sanskrit there is no such inhibition. Wherever nouns are connected among themselves by oblique case relationships, compounds are formed extensively. In fact, a long sentence composed entirely of short words each with its own case termination would have seemed unnecessarily clumsy.

saṃvadaty ubhayor Mālatī-^{3}niveditaḥ śarīr-^{6}ākāraḥ [the appearance-of-body reported-by-Mālatī fits for both] they are both as Mālatī described them

kāla-[2]jñā devī—kāry›-[6]ôparodhaṃ me pariharati Her Majesty is ['occasion-knowing'] tactful—she avoids interruption-of-my-business

The compound **kāla-jña** illustrates the fact that a number of forms are found at the end of determinative compounds which would never be used as words by themselves. In particular, many verbal roots are so used, predominantly with an active participial sense. If the root ends in a consonant, it is inflected according to the consonant declension (to be described later). Furthermore, roots ending in **i**, **u** or **ṛ** add a euphonic **t**. But roots in **ā** and certain others are simplified so as to end in **a**, and are inflected like **kānta** (thus **kāla-jña**, from **jñā** know).

dṛś	see	**sarva-[2]dṛś**	all-seeing
kṛ	make	**vighna-[2]kṛt**	obstacle-making, interfering
ji	conquer	**satya-[3]jit**	conquering by truth
sthā	stand	**mārga-[7]stha**	standing (/being) in the road
jan	be born	**jala-[7]ja**	born in the water

Very frequent also in such compounds is the root extended by the suffix **a**. So side by side exist **jala-[7]ruh** (consonant-stem) and **jala-[7]ruha** (inflected like **kānta**) 'growing in the water'.

Occasionally compounds are found in which the first member appears in an inflected instead of a stem form, and this is not uncommon when the final member cannot be used as an independent word. So **agre-ga** 'going in front' from **agram** 'front' and the root **gam**. From the same root **hṛdayaṃgama** 'going to the heart'. An example of a case termination (here dative singular) before a word which also occurs independently is the grammatical term **parasmai-padaṃ** 'word for another, active voice'. In such instances, one of the most important criteria for the existence of a compound rather than two separate words is lacking, but others remain: in Vedic, specialised meaning or unity of accent; in Classical Sanskrit, specialised meaning or the ability to occur as part of a longer compound.

The word **arthaḥ** 'purpose' is used adverbially at the end of compounds, usually in the accusative case, **artham**, to mean 'for the sake of': **udak›-ârtham** 'for the sake of water', 'for water', 'to get water'; **kim-artham** 'for the sake of what', 'for what purpose', 'why?'.

The first member of a dependent determinative must be a nominal or pronominal substantive, or a substantially used adjective (e.g. priya m. and priyā f. 'loved one'—or the first of these two forms, priya, used with neuter significance, 'benefit, service'). This does not apply to the other class of determinative compounds.

Descriptive determinatives

For this type of determinative there is a special name in Sanskrit, **karmadhāraya**. The notion that it expresses nominative relationship between the two members should not be pressed too far, for where the final member is an adjective it is not usually possible to achieve even an approximate representation of the sense of the compound merely by assigning the same case ending to the first member as to the second. The point is rather that in descriptives the first element stands in an attributive relationship (represented in the punctuation by a colon) to the second. Where the second element is a noun, the relationship is adjectival, the first element being either an adjective or a substantive used 'adjectivally', that is to say in apposition. Where the second element is an adjective, the relationship is adverbial, and the first element is either an adverbially used adjective (or sometimes an actual adverb) or an adverbially used substantive. Karmadhārayas may thus conveniently be discussed under four main headings.

1 *Adjective + substantive* (black:bird). What is true of such compounds in English originally applied in Sanskrit too. They were used principally where the compound had a conventional significance transcending the separate meanings of its parts. In the same way that 'blackbird' in English does not mean just any bird that is black, so the equivalent Sanskrit compound **kṛṣṇa:śakuni** meant, in fact, a crow. Even in the Classical period it remains true that an adjective qualifying a substantive preserves its own inflexion in the vast majority of cases, in preference to being compounded in its stem form with the latter. However, there was a continuous whittling away at this principle. It was often violated in verse for reasons of metrical convenience. Common adjectives of unemphatic meaning such as **mahā** 'great' and sva '(my *etc.*) own' may be used fairly freely, and so may common collocations such as **priya:vayasyaḥ** 'dear friend'. In later Sanskrit prose words like **sarva** 'all' and **anya** 'other' are compounded in karmadhārayas with increasing frequency. In the exercises you should not yourself form karmadhārayas of adjective plus substantive unless directed to do so. (But this does *not* apply to karmadhārayas forming part of a longer compound: see Chapter 7.)

An adjective has only one stem form for all three genders, deriving from that of the masculine–neuter. So **priya:sakhī** 'dear [female] friend', not **priyāsakhī**, which could only be either two separate words or a dependent compound meaning 'friend of (my) sweetheart'.

2 *Substantive + substantive* (girl:friend). In these compounds the substantives are in appositional relationship: so **rāja:ṛṣi** 'king-seer'. In particular, titles are compounded: **amātya: Bhūrivasu** 'Minister Bhūrivasu', **bhaṭṭ›:Ôdbhaṭaḥ** 'Dr Udbhaṭa'. Other types are **strī:janaḥ** 'womenfolk', **dhvani:śabdaḥ** 'the word "dhvani"'. Where proper names are involved, the expected order is sometimes reversed: thus **Rāma:bhadraḥ** 'dear Rāma', **Sītā:devī** 'Queen Sītā'.

One particular type of karmadhāraya made from two substantives is of great importance in literary style. It may be called the karmadhāraya of comparison. According to Sanskrit literary critics, it embodies the figure of speech called **rūpakam** 'metaphor' (as opposed to **upamā** 'simile'), in which one makes a comparison by stating directly that something is something else. So if we take the word **padmam**'lotus' and qualify it by the word **pādaḥ** 'foot', we have the compound **pāda:padmam** 'foot lotus, a lotus consisting of a foot'. This means, in effect, 'a lotus-like foot', and such compounds are often so translated, though strictly speaking such translations would exemplify **upamā** and not **rūpakam**. The more literal way to translate these compounds is by means of the preposition 'of', also useful in translating other types of appositional karmadhāraya, e.g. **Kāñcī:puram** 'the city of Kāñcī': so 'the lotus of (your) foot'; **smita:jyotsnā** 'the moonlight of (her) smile'; **nara:puṃgavaḥ** 'a bull of a man', etc.:

katham, idānīm unmād›:ôparāga eva Mādhav›:êndum āskandati what, does the eclipse of insanity now attack the moon of Mādhava? (*i.e.* does insanity engulf him, like an eclipse engulfing the moon?)

3 *adjective/adverb + adjective* (new: found). So from **udagra** 'intense' and **ramaṇīya** 'lovely', **udagra:ramaṇīya** 'intensely lovely'. A past participle as a final member is particularly common: **nava:baddha** 'new-bound, newly bound'; **madhur›:ôkta** 'spoken sweetly'.

The first member may be an actual adverb: **punar:ukta** 'spoken again, repeated'; **anyathā:vādin** 'speaking otherwise'; **bahiḥ:śruta** 'heard outside'; **atra:stha** 'standing here'.

Certain past participles may be qualified adverbially by words which in a verbal sentence would stand in a predicative relationship. So corresponding to the sentence **sa śrānta āgacchati** 'he arrives tired' is the compound **śrānt›:āgata** 'arriving tired'. In particular, substantives, adjectives or adverbs which would appear as the complement of the verb **bhū** 'be' may qualify its past participle **bhūta** 'having become, being': so **nimitta:bhūta** 'being the cause', **sukumāra:bhūta** 'being delicate', **evaṃ:bhūta** 'being so', **bhūta** need not always be translated into English, serving merely to smooth or clarify the construction in Sanskrit, e.g.:

mad-anuja-maraṇa-nimitta:bhūtāyāḥ pāpāyā Bālacandrikāyāḥ of the wicked Bālacandrikā, cause of my brother's death...

(Occasionally an instance occurs of an adverb predicatively qualifying a *substantive*: **alam anyathā:saṃbhāvanayā** 'enough of supposing otherwise'.)

4 *substantive + adjective* (ice:cold). A substantive adverbially qualifying an adjective typically implies a comparison: **hima:śiśira** 'ice-cold, cold as ice'; **prāṇa:priya** 'dear as life'.

As karmadhārayas, these compounds have such a meaning. Ambiguity arises, however, because they may often be interpreted as dependent determinatives with, for instance, instrumental or ablative relationship: so **hima-śiśira** might mean 'cold because of the ice'. The same author may write in one place **priyaṅgu:śyāma** 'dark *as* the black vine', and in another **kādambinī-śyāmala** '(skies) dark *with* rainclouds'.

Prepositions

The relationships expressed by the Sanskrit case terminations are expressed in English by a number of prepositions: 'to', 'with', 'for', 'from', 'in', etc. The existence of six oblique cases, each used in a variety of circumstances, means that the use of prepositions is a comparatively unimportant feature of Sanskrit. In the Vedic language (as in other Indo-European languages) the particles used as verbal prefixes are also found functioning as prepositions, usually placed *after* the noun they govern. But in Classical Sanskrit only two of these remain really important, **ā** and **prati**. **ā** governs the ablative and usually means 'up to': **ā samudrāt** 'up to the ocean'. It is the only preposition regularly placed *before* its noun (the others would more appropriately be called *post*positions). **prati** means firstly 'towards, against' and, by extension, 'with regard to': **vanaṃ prati** 'towards the forest', **devasy›āsvāsthyaṃ prati** 'with respect to Your Majesty's illness'.

anu (with accusative) 'after' also occurs. Related to the verbal prefix **sam** is the preposition **saha** referred to in Chapter 4.

In addition, there are a number of prepositions of adverbial and nominal origin, for instance **vinā** (usually with instrumental) 'without', **paścāt** (with ablative or genitive) 'behind'. These shade into the use, with the genitive, of a number of nouns of somewhat blunted meaning, e.g. **madhye** 'in the middle of, among': **eka eva mama putrāṇāṃ madhye** 'one alone among my sons'. Instead of the genitive, a determinative compound may be formed:

tan-madhyāt kim idam ekam? is this one [from among:] of them?

jāla-mārgeṇa paśyāmaḥ let us watch [by way of:] through the window

Occasionally such compounding occurs even with actual prepositions: e.g. **rath›-ôpari** instead of **rathasy› ôpari** 'upon the chariot'.

Verbal action nouns in *a*

It is well worth noticing the more important types of nominal stem formation from the Sanskrit root, not in order to form such stems for oneself but in order to make sense of the relationship between various individual items of vocabulary. One of the most important is the addition of **a** to the root to form a masculine substantive. Normally the root appears in guṇa grade, and the predominant meaning is of an abstract 'action' noun: so from the root **krudh** 'be angry', **krodhaḥ** 'anger'. Similarly, but with some development of meaning, from **diś** 'point', **deśaḥ** 'point, place, country'.

The verbal root and the derived noun may have a prefix: **sam + dih** 'smear, confuse', **saṃdehaḥ** 'confusion, doubt'; **upa + i** 'approach', **upāyaḥ** 'approach, means'.

Vṛddhi instead of guṇa is quite often found, but only where the resulting vowel is **ā**: **vi + sad** 'be dejected', **viṣādaḥ** 'dejection'; **bhṛ** 'bear', **bhāraḥ** 'burden'. The longer grade is particularly found after a prefix: thus from **ru** 'roar', **ravaḥ** 'roar' but **saṃrāvaḥ** 'uproar'.

A point to be noted particularly is that (for historical reasons) roots ending in a palatal stop usually change that stop to the corresponding velar: **vij** 'start; tremble', **āvegaḥ/saṃvegaḥ** 'agitation'; **śuc** 'grieve', **śokaḥ** 'grief'.

Among examples of the formation in the vocabulary of Exercise 6 are:

anu + **śī** lie alongside, **anuśayaḥ** consequence, regret

abhi + **laṣ** crave, **abhilāṣaḥ** craving

ā + **rabh** begin, **ārambhaḥ** beginning

pari + **has** laugh, **parihāsaḥ** laughter

prati + **sidh** forbid, **pratiṣedhaḥ** prohibition

pra + **viś** enter, **praveśaḥ** entry

vi + **ava** + **hṛ** deal with, **vyavahāraḥ** dealings, usage

Ambiguities of external sandhi

Sometimes the operation of different sandhi rules can lead to a single result, so that the final form is ambiguous. The following are the ambiguities most likely to cause difficulty:

1 **nn** may represent **t** + **n** *or* **n** + **n**.

Example: **asmānna** ← **asmāt** + **na** *or* **asmān** + **na**

Furthermore, if the vowel preceding the **nn** is short, this may represent the sandhi of final **n** before a vowel.

Example: **paśyannāste** ← **paśyan** + **āste**, **paśyan** + **nāste** *or* **paśyat** + **nāste**

2 **a** before a vowel other than **a** may represent **aḥ** *or* **e**.

Example: **aśva eva** ← **aśvaḥ** + **eva** *or* **aśve eva**

(Theoretically the **a** might also represent a final **o**, but this is rare.)

3 **ā** before a voiced consonant may represent **āḥ** *or* simple **ā**.

Example: **kanyā nayati** ← **kanyāḥ nayati** *or* **kanyā nayati**

4 **cch** may represent **t** + **ś** *or* **t** + **ch**.

Example: **asmācchalāt** ← **asmāt** + **śalāt** *or* **asmāt** + **chalāt**

5 **ggh** etc. may represent a stop followed by **h** *or* by **gh** etc.

Example: **asmāddhṛtāt** ← **asmāt** + **hṛtāt** *or* **asmāt** + **dhṛtāt**

6 Long vowel followed by **r** may represent long/short vowel with **ḥ** *or* itself alone.

Example: **śucī rakṣati** ← **śuciḥ rakṣati, śucīḥ + rakṣati** or **śucī + rakṣati**

The sandhi of two vowels is also a source of ambiguity, but here a learner is less likely to assume one particular resolution of the sandhi. The possibilities implicit in the sandhi vowels **ā, ī, ū, e, ai, o, au** are set out in Table 2.2.

Vocabulary

akṣaram syllable, written character
anarthaḥ reverse, disaster
anuśayaḥ repentance, regret
abhijña conversant with (*gen.*)
abhilāṣaḥ craving, passion for (*loc.*)
amātyaḥ minister
ambā (*irreg. voc.* **amba**) mother (*either one's own or as a title of respect*)
avasthā state, condition
asphuṭa unclear, illegible
āgamanam coming, arrival
ārambhaḥ beginning
ārya noble, honourable; *f.* noble lady
āśaṅkā apprehension
āśā hope
āśramaḥ hermitage
īdṛśa (*f.* **ī**) of this kind, such
uddeśaḥ region, part, place
uparāgaḥ eclipse
ubha both (*only dual*)
katama (*pr. adj.*) which?
kanyā girl, daughter
kaṣṭa grievous, harsh **kaṣṭam** alas
kāryam task
kālaḥ time
kulam family
kuśalam welfare
Kusumapuram *name of city*
Kaumudī-mahotsavaḥ Full Moon Festival
caritam conduct, deeds
cintā worry
tāpasaḥ ascetic
Duḥṣantaḥ *pr. n.*
dvayam couple, pair (*one way of expressing* two)
niyata constrained; **niyatam** necessarily
niyojyaḥ servant
nirvāṇam bliss
netram eye
pathaḥ (*usually ifc.*) path
parihāsaḥ joke
puram city
pauraḥ citizen; **paura:janaḥ** citizens, townsfolk
Pauravaḥ descendant of Puru
prajā subject (of king)
pratiṣedhaḥ prohibition, cancellation
prathita widely known
pradeśaḥ place
prayojanam purpose
pravātam breeze
praveśaḥ entry, entering
priyā beloved (woman)
bhadra good; *f. voc.* madam
maṇḍapa *m./n.* pavilion, bower
mahā:rājaḥ great king

mah»:ôtsavaḥ [great] festival, holiday
Mādhavyaḥ *pr. n.*
Mārīcaḥ *pr. n.*
mudrā seal
mūḍha deluded, idiotic; *m.* idiot
mṛgaḥ deer
Lakṣmaṇaḥ *pr. n.*
latā creeper
lokaḥ world
vārttā news
Vāsavaḥ (*epithet of*) Indra
vistīrṇa extensive
vṛttāntaḥ news, happening
Vṛṣalaḥ *pr. n.*
vyavahāraḥ usage
vyasanam vice, vicious failing
vratam vow
Śakuntalā *pr. n.*
Śoṇottarā *pr. n.*
śravaṇam hearing
śrotriyaḥ learned (brahmin), scholar
saṃvegaḥ agitation
satya true; satyam truly
subhaga delightful
sevā attendance (upon someone), servitude
sthānam place, occasion; sthāne in place, appropriate

a + pat (I āpatati) befall, happen
upa + gam (I upagacchati) go to, reach
pari + grah (IX parigṛhṇāti) accept
pari + bhuj (VII paribhunakti; *p.p.* paribhukta) enjoy
pra + nam (I praṇamati) make obeisance to (*dat./gen./loc./acc.*)
prati + sidh (I pratiṣedhati) restrain, forbid
labh (I *ātm.* labhate; *p.p.* labdha) take, gain, win
vi + pra + labh (vipralabhate) mislead, deceive

aho oh
ittham thus, so
iha here
kim-artham for what purpose, why?
kutaḥ? from where?
tat (*first word in sentence, frequent connecting particle*) so, then
tarhi (*usually enclitic*) in that case
nanu surely (*often in objection to a previous remark*)
prati (+*acc.*) to, towards; with regard to

Note: The abbreviations *ibc.* and *ifc.* signify respectively 'in the beginning (i.e. as first half) of a compound' and '*in fine compositi*, as second half of a compound'.

Exercise 6a Translate into English:

शोणोत्तरे किमागमनप्रयोजनम् ।१। कष्टम् — अनर्थद्वयमापतितम् ।२। महाराज अपि कुशलं कुमारलक्ष्मणस्य ।३। कुतः पुनरियं वार्ता ।४। सत्यमित्थंभूत एवास्मि ।५। अमात्य विस्तीर्णाः कुसुमपुरवृत्तान्तः ।६। त्वमार्याभिः पुत्र इव गृहीतः ।७। कतमस्मिन्प्रदेशे मारीचाश्रमः ।८। अम्ब कासि — किमर्थमहं त्वया प्रतिषिद्धः ।९। नन्वनुशयस्थानमेतत् ।१०। सैवेयम् ।११। उभाभ्यामपि वां वासवनियोज्यो दुःषन्तः प्रणमति ।१२। कष्टा खलु सेवा ।१३। न खलु वृषलस्य श्रवणपथमुपगतो ऽयं मया कृतः कौमुदीमहोत्सवप्रतिषेधः ।१४। किं तवानया चिन्तया ।१५। माधव्य अप्यस्ति ते शकुन्तलादर्शनं प्रति कुतूहलम् ।१६। श्रोत्रियलिखितान्यक्षराणि प्रयत्नलिखितान्यपि नियतमस्फुटानि भवन्ति ॥१७॥

Exercise 6b Words joined together by points (·) should be translated by a single compound.

1 This is a deer·of·the·hermitage. 2 A beginning·in·the·task has been made. 3 Here stands Minister·Rākṣasa. 4 Idiot, this is no time·for·jokes. 5 In that case whose is this seal? 6 You are indeed conversant with the usages·of·the·world. 7 Then did the townsfolk not accept [our·word:] what we said? 8 Oh, this part·of·the·wood is delightful·for·its·breeze. 9 Do not be apprehensive. 10 (I) have gained a bliss·for·the·eyes. 11 How (is it that) you do not see Rāma's condition? 12 Śārṅgarava, such agitation [of you:] on your part from·entering·the·city is indeed appropriate. 13 Descendants of Puru have this family·vow. 14 Madam, Duḥṣanta's·conduct is widely known among his subjects. 15 Then have done now with the vice·of·hope. 16 I do not of course *truly* have a passion for the ascetic's·daughter. 17 But with regard to the eclipse·of·the·moon, someone has misled you [*f.*]. 18 I'll stay for a while just here in the bower·of·creepers enjoyed·by·(my)·beloved.

07

Paradigms: Unchangeable consonant stems (**suhṛd**, **manas**, *etc.*); **nadī**

Nominal stems ending in consonants

The largest class of nouns in Sanskrit is the 'thematic a' class, the members of which are inflected like **aśvaḥ** or **phalaṃ**. But historically speaking, thematic a is a formational suffix added either to a root or to an existing stem. Nominal stems ending in a consonant in general represent an earlier stage of Indo-European word formation. They may consist of a plain root used in a nominal sense (so from **yudh** 'fight', **yudh** f. 'battle'—and, more important in Classical Sanskrit, the use of a root form at the end of a determinative, as described in Chapter 6); or of the root extended by some consonantal suffix (so from **sad** 'sit', **sadas** n. and **sadman** n. 'seat'). There are two main reasons why the inflexion of consonant stems is more complicated than that of thematic a stems. One is that variations may occur in the basic form of the stem in inflexion, due ultimately to an ancient shift of accent. Stems exhibiting this variation are not introduced until Chapter 8. The other reason is that direct contact between the final consonant of the stem and the case terminations causes a number of internal sandhi changes. As opposed to a single stem in thematic a, we have in fact a series of related stems in **c**, **j**, **t**, **th**, **d**, **dh**, **p**, **bh**, **ś**, **ṣ**, **h**, **as**, **is**, **us**, etc.

The basic terminations of consonant stem nouns are exhibited in the declension of the stem **suhṛd** 'friend'. Before a *vowel* the stem final remains unchanged (except that s after i etc. becomes ṣ by internal sandhi—cf. Chapter 4); in the nominative singular or before a termination beginning with a *consonant*, it must be reduced to one of the 'permitted finals' and the rules of

external sandhi thereafter applied (with consequent voicing before **bh**, lack of voice before **su**). This reduction is according to the following scheme (a number of sounds not actually occurring as nominal stem finals are included for completeness):

k, kh, g, gh ; c, *j, ś, *h *become* **k**

ṭ, ṭh, ḍ, ḍh; ch, *j, jh; *ś, ṣ, *h *become* **ṭ**

t, th, d, dh; *h *become* **t**

p, ph, b, bh *become* **p**

ṅ, ñ *become* **ṅ**

n, m *remain*

s *becomes* **ḥ**, **r** *remains*

ṇ, y, l, v *do not occur*

The asterisked sounds (**j ś h**) are those treated differently in different words: where ambiguity exists, the nominative singular form is added in brackets after the stem form in the vocabulary. In a number of words, for historical reasons, a final aspirate throws its aspiration back upon a preceding stop: **go-duh** 'cow-milking', nom. sg. **go-dhuk**.

Feminine consonant stems are inflected like the masculine (though changeable masculine stems may often form corresponding feminines in **ī**). Among the unchangeable stems, neuters are rare—except for stems in **s**, which are rarely masculine or feminine (unless at the end of an exocentric compound). Neuter stems have no termination in the nominative, vocative or accusative singular; add **ī** for **au** in the dual; and **i** for **aḥ** in the plural, with **n** infixed before a final stop or sibilant and assimilated as appropriate to the class nasal or to anusvāra. The nominative singular of masculine/feminine nouns in **as** is with lengthened **a**: **āḥ**.

In addition to learning the paradigm **suhṛd**, you should study carefully the examples listed after it of stems ending in other consonants.

Feminines in *ī*

The suffix **ī**, inflected as in **nadī**, is important as forming a large number of derivative feminine stems—in particular, as mentioned above and in Chapter 6, the feminine of changeable consonant stems and of many stems in **a**.

Causatives

In addition to a simple present tense formed according to one (occasionally more than one) of the ten classes, and to perfect and aorist tenses, to be described later, a verbal root may form some five other finite tense systems, all inflected as if they were thematic presents like **nayati/nayate**. They are: future (**neṣyati** 'will lead'), passive (**nīyate** 'is led'), causative (**nāyayati** 'causes to lead, makes (someone) lead, has (someone) lead/led'), desiderative (**ninīṣati** 'wants to lead') and intensive (**nenīyate** 'leads forcibly'). From the point of view of their formation, all these five are on a more or less equal footing; but since the last three are felt to involve a more fundamental modification of the meaning of the verb and may make formations from their stems (e.g. a past participle) outside the thematic a paradigm, they are usually classed together as derivative or secondary conjugations.

Of these three the causative is by far the most important. It may be regarded as having evolved out of the tenth verb class through specialisation of form and meaning. The principal features of its formation are the suffix **aya** and a strengthening of the root. The syllable before **aya** should usually be heavy. Therefore guṇa of the root is almost always employed where this produces a heavy syllable: so from **dṛś**, **darśayati** 'causes to see, shows'. If the root when strengthened to guṇa grade is still light, vṛddhi is usually employed: **kṛ**, **kārayati** 'causes to do'; **bhū**, **bhāvayati** 'causes to be'. But a few causatives with light first syllable are found: **gam**, **gamayati** 'causes to go'; **tvar**, **tvarayati** 'causes to hurry'. Among exceptional forms with neither guṇa nor vṛddhi (but still with heavy first syllable) are **duṣ**, **dūṣayati** 'spoils' and **pṝ**, **pūrayati** 'fills'.

Most verbs ending in **ā** and some others, including **ṛ** 'go', **adhi + i** 'study' and optionally **ruh** 'rise', take the suffix **p**: **sthā**, **sthāpayati** 'establishes'; **ṛ**, **arpayati** 'transfers'; **ruh**, **rohayati** or **ropayati** 'raises'. An important anomalous form (evidently denominative in origin) is **ghātayati** 'has killed, puts to death' functioning as the causative of **han** 'kill'.

Causatives exist in English, though they are not a morphologically prominent feature of the language. 'Fell' is the causative of 'fall'—'he fells the tree': so 'lay' of 'lie', 'raise' of 'rise'. More frequently, what is expressed by the Sanskrit causative we express by transitive use of otherwise intransitive verbs:

vṛkṣo rohati a tree grows **artho vardhate** wealth grows, increases

vṛkṣaṃ ropayati he grows a tree **arthaṃ vardhayati** he increases his wealth

The frequency of causative forms in Sanskrit means that often what we express by pairs of unrelated words in English is directly expressed in Sanskrit by a causative formation: **jan** 'be born', **janayati** 'begets'; **vi + dru** 'run away', **vidrāvayati** 'puts to flight, chases away'. In the same way the French causative *faire voir* 'make to see' or the Sanskrit equivalent **darśayati** may be translated by the English 'show'.

Where, as in the earlier examples, a causative is formed from an intransitive verb, the original subject becomes the object. Where a causative is formed from an already transitive verb, the displaced subject may either join the existing object as a further object in the accusative case or be treated as an agent in the instrumental case:

dāso harati bhāram a servant carries the luggage

hārayati bhāraṃ dāsam he has a servant carry the luggage

hārayati bhāraṃ dāsena he has the luggage carried by a servant

Choice of one or the other is a matter of usage. Construction with the instrumental may be taken as the general rule. But some verbs, notably **kṛ** 'do' and **hṛ** 'carry', are found with either construction. A number of others are regularly found with a double accusative: among these are **smārayati** (**smṛ** 'remember') 'reminds', **āśayati** (**aś** 'eat') 'feeds', **pāyayati** 'makes to drink', **adhyāpayati** 'teaches', **bodhayati** (**budh** 'learn') 'informs', **lambhayati** (irreg. from **labh**) 'causes to take'; and some other verbs with similar meanings.

The formation of absolutives and past participles from the causative stem has already been mentioned (Chapters 4 and 5). In the past participle **ita** is simply substituted for **aya**. A point to note in connection with the past participle is that causatives construed with two accusatives often make the 'secondary' object into the subject of the passive voice, leaving a 'retained accusative' as in English:

udakaṃ lambhitā ete vṛkṣāḥ these trees have been [caused to take:] given water

samanantaraṃ garbh›-aîkādaśe varṣe kṣātreṇa kalpen› ôpanīya trayī-vidyām adhyāpitau thereafter in the eleventh year from [the womb:] conception, after being initiated according to

the kṣatriya rite, (the two of them) were [caused to study:] taught the Science of the Three (Vedas)

Some roots form causatives without causative meaning: so from **dhṛ** 'hold', **dhārayati** 'he holds'. This might be considered a class X verb if the forms **dharati** etc. were not also theoretically possible. Outside the present, formations are often made from the simple root: past participle **dhṛta** is commoner than **dhārita**. Much the same is true of **pṝ**, **pūrayati** 'fills', p.p. **pūrṇa**. With some other verbs, although the simple present is not uncommon, causative forms often seem to occur without any obvious distinction of sense: e.g. **yunakti** or **yojayati** (**yuj**) 'joins'; **muñcati** or **mocayati** (**muc**) 'releases'; **niṣedhati** or **niṣedhayati** (**ni + sidh**) 'prevents'.

Some causatives with well-established meanings behave like simple verbs in their constructions. So **darśayati** 'shows', in addition to the construction with two accusatives, often takes a genitive of reference: **indrāyudhaṃ na kasya cid darśayati** 'he does not show the rainbow to anyone'. Similarly, **nivedayati** '[causes to know:] informs', like other verbs meaning 'tell', may take a dative (or genitive) of the indirect object, while **arpayati** 'transfers, hands over' may behave like any verb of giving: **ābharaṇaṃ sūtasy› ārpayati** 'he hands over his insignia to his driver'.

Class X verbs

The present stem of verbs belonging to class X is formed with the addition of the suffix **aya**: so from the root **spṛh** 'desire', **spṛhayati** 'he desires'. But, as has just been described, the suffix **aya** in conjunction with a strengthening of the root is used to form causatives, while another suffix, **ya**, frequently preceded by a short **a**, is used in the formation of denominative verbs (see Chapter 9). And, in fact, all but a handful of the verbs classified by the grammarians under class X may be looked on either as causatives (but lacking obvious causative significance) or as denominatives (but receiving the old tonic accent upon the first **á**, instead of upon the **yá** as do regular denominatives):

chad, chādayati covers

varṇ, varṇayati depicts, describes (*really from* **varṇaḥ** colour, appearance: *the root* **varṇ** *is artificially contrived*)

kath, kathayati relates, tells (*really from* **katham** how?—*i.e.* says how, relates circumstances)

Karmadhārayas with inseparable prefixes

Just as the second member of a *dependent* determinative may be a form that cannot occur in isolation, so the first member of a *descriptive* may be a prefix incapable of independent use. Under this heading might logically be included all verbal nouns beginning with prefixes. Thus, as a compound of **gamanaṃ** 'going', **nirgamanaṃ** 'outgoing'. But where corresponding verbal forms occur or are possible (thus **nirgacchati** 'goes out'), this analysis is unnecessary.

Occasionally, however, verbal prefixes are compounded with nouns where no corresponding verbal form exists: so **adhi:pati** 'over:lord', **ati:dūra** 'extremely far', **prati:nayanaṃ** 'encountering eye', **prati:śabdaḥ** '[responding sound:] echo', **ā:śyāmala** 'darkish'.

More frequent are a number of prefixes never compounded with finite verbs:

su (laudatory particle) 'well, very'—**su:kṛta** 'done well', **su:pakva** 'well cooked, very ripe', **su:bhadra** 'very good', **su:janaḥ** 'nice person', **su:vicāraḥ** 'proper thought'
dus (pejorative particle) 'ill, badly'—**dur:ukta** 'ill spoken', **duś:ceṣṭā** 'misconduct', **dur:gandhaḥ** 'bad smell, stench'

Like other prefixes ending in s and a few other initial forms in compounds (e.g. **namas** 'obeisance' in **namaskāra** making obeisance'), **dus** retains a final sibilant before **k/kh** and **p/ph** (except when these in turn are followed by a sibilant). In conformity with internal sandhi it appears as **duṣ** : **duṣ:kṛta** 'ill done'. (Sandhi before other sounds follows the usual pattern.)

Corresponding to the verbal prefix **saṃ**, occurs occasionally **sa** or **saha** 'together': **saha:maraṇaṃ** 'dying together', **sa:brahmacārin** 'fellow-student'.

The most important karmadhāraya prefix is the negative particle **a** (before consonants) or **an** (before vowels). Unlike other 'non-verbal' prefixes, it may be compounded freely not only with ordinary adjectives and substantives and with past participles but also with other participles and with absolutives and gerundives: **a:kṛta** 'unmade, undone', **an:ukta** 'unspoken', **a:dharmaḥ** 'unrighteousness', **an:ati:dūra** 'not particularly far', **an:āgacchant** 'not coming'. The negation not infrequently qualifies a whole compound: **a:guṇa˘jña** 'not recognising merit', **a:loka˘ sāmānya** 'not common in the world', **a:kāla˘kṣep›˘ârha** 'not brooking delay'.

Especially noteworthy is the use with the absolutive. The best translation is usually 'without': **a:dṛṣṭvā** 'not having seen, without seeing'. Note that the addition of **a/an**, unlike that of a verbal prefix, does not in itself entail the use of the compounded (ya) form of the absolutive.

uttaram a:dattv» aîva prasthitā she set off without giving any reply

pūrva

A curious anomaly in the formation of karmadhāraya compounds is that the word **pūrva** 'previous' used adverbially may be placed after the word it qualifies; so **pūrva:kṛta** or **kṛta:pūrva** 'previously done, already done'.

kim atrabhavatī mayā pariṇīta:pūrvā? did I previously marry this lady?

Compounds of more than two members

Determinative compounds are based upon a relationship between a prior element and a final element. In a sense therefore a determinative, considered in itself, cannot possibly consist of more than two parts. However, either of these parts may in turn on closer analysis be found to consist of a compound expression, itself resolvable into its constituent parts. In English 'waste paper basket' is a dependent: a basket not 'for paper' but 'for waste paper'. But the prior element is itself a compound, a descriptive determinative 'paper which is waste', subordinated to a larger whole. We may represent the subordination by brackets: (waste:paper)-basket. Thus in Sanskrit:

Mālatī-mukhaṃ Mālātī's face

(Mālatī-mukh›)-âvalokanaṃ gazing on Mālatī's face

From a different starting-point, **mukh›-âvalokanaṃ** 'gazing on a face', we may arrive at a compound with the same form but a different meaning:

Mālatī-(mukh›-âvalokanaṃ) Mālatī's gazing on a face

The fact that this latter is a far less natural interpretation illustrates an important point about Sanskrit compounds: they build up as they go along. As each element is added to the compound, it should form by itself a complete final element, to

which all that precedes will stand in the relation of prior element:

Mālatī-mukha

(Mālatī-mukha›)-âvalokana

[(Mālatī-mukha›)-âvalokana]-vihasta clumsy from gazing on Mālatī's face

This is not an absolute rule. But it represents the first interpretation that will occur to the reader's mind. If therefore two or more elements are to be added *en bloc*, i.e. 'bracketed', they must form a natural group: in other words, the first of the added elements must group itself more naturally with what follows than with what precedes, as in the following:

(sāyaṃtana:snāna)-(saviśeṣa:śītala) completely cool from the evening bathe

Since it merely represents the normal rhythm of a Sanskrit compound, it is not necessary to indicate by successive bracketings the progressive expansion of the prior element of a compound. Where, on the other hand, a subordinated group is added as the *final* element (for the moment) of the compound this may be most simply indicated by some sign for subordination, such as ˇ, above the relationship sign within the group. The above thus becomes:

sāyaṃtana:snāna-saviśeṣa˘:śītala

Slightly more complex is the following:

pratyagra:sāyaṃtana˘:snāna-saviśeṣa˘:śītala completely cool from the recent evening bathe

This is a compound built up in three stages:

pratyagra recent

pratyagra:sāyaṃtana˘:snāna recent evening-bathe

pratyagra:sāyaṃtana˘:snāna-saviśeṣa˘:śītala

The first three words in this compound illustrate two points. First, as remarked in Chapter 6, there is no restriction on the use of karmadhāraya compounds as part of a longer compound, provided that the finally completed compound is not in itself a karmadhāraya (the rule boils down to this: in general, if you can avoid a karmadhāraya simply by putting an inflexion on an adjective, or on a compound functioning as an adjective, do so).

Secondly, where two adjectives qualify the same substantive within a compound, it is more likely that the second is in a closer relationship with the substantive and thus forms a subordinate unit with it than that the two adjectives are linked in a co-ordinative relationship. So in English 'startled: oldˇwoman' means an old woman who is startled, not a woman who is startled and old.

Like karmadhārayas, dvandva compounds occur very frequently as a subordinate part of a longer compound:

Pārā;Sindhu-saṃbhedam avagāhya nagarīm eva praviśāvaḥ let us bathe at the confluence of the (rivers) Pārā and Sindhu, and go into the city

aho samāna:vayoˇ;rūpa-ramaṇīyaṃ sauhārdam atrabhavatīnām how delightful [for the similar age-and-looks:] for its equality in youth and looks is the friendship of you (young) ladies

Within a subordinate group a further subordinate (or 'double-bracketed') group may sometimes be detected. This is even less frequent than one-degree subordination. Subordination in general is more frequent in bahuvrīhi compounds (see Chapter 8) than in determinatives. Here is an example of such a compound, one that can actually be analysed as including *three* degrees of subordination. The point is that such compounds are possible because the way the elements group together is natural and immediately evident to anyone who knows Sanskrit.

virājat;katipayaˇ:komalaˇ:dantaˇ:kuṭmal›ˇ:âgra with (a few (tender (tips of budlike teeth))) gleaming out

If you find any difficulty in grasping the logic of subordinate groupings, remember the analogy with algebra, and 'first solve what is within brackets'—i.e. determine the meaning of words linked by the sign ˇ before relating them to the rest of the compound.

In theory, any word standing outside a compound may form a grammatical relationship only with the compound as a whole, not simply with some prior portion of it. In practice, in Classical Sanskrit this rule is sometimes violated if the alternative of incorporating the extra word into the compound is inconvenient or not sufficiently clear. Typically one may find that a word or phrase in the genitive qualifies the first element or elements of a following compound:

tasya kām›-ônmattasya citra:vadha-vārttāpreṣaṇena (please me) by sending news of the [variegated death:] death by torture of that love-crazed (one)

Here the genitive **-unmattasya** qualifies **citra:vadha** not **-preṣaṇena.**

The use of long compounds

A single compound inserted into a Sanskrit sentence may serve the purpose of a whole clause or even of a separate sentence in English. The following sentence:

> **itaḥ pradeśād apakramya Mādhav›-âpakāraṃ praty abhiniviṣṭā bhavāmi** I'll withdraw from this place and become intent upon the ruin of Mādhava

may be augmented by a compound qualifying **pradeśāt:**

> **ito Mālatī-vivāha-parikarma-satvara:pratīhāra-śata-saṃkulāt pradeśād apakramya** *etc.* I'll withdraw from this place, (which is) crowded with hundreds of porters busy on preparations for Mālatī's wedding, and work for Mādhava's ruin

But the announcement of withdrawal in the word **apakramya** occurs late in the sentence. We would therefore be more faithful to one aspect of the original, the order of ideas, by translating:

This place is crowded with porters busy on preparations for Mālatī's wedding: I'll withdraw and *etc.*

or even

Preparations for Mālatī's wedding have brought hundreds of porters flooding into here *etc.*

On the other hand, if we always adhere religiously to the order of the original, this may involve us in destroying its structure, and the latter may sometimes be the more important. This is the dilemma of all translators faced with the more elaborate styles of Sanskrit, and there is no general solution: each case must be judged on its merits.

The construction of long compounds is exploited to good effect in both literary and academic prose, making possible the handling of a vast mass of detail without any obscuring of the main thread of narrative or argument. Beginners in writing Sanskrit prose, however, often misguidedly attempt large numbers of exceptionally long compounds. These are difficult to handle successfully, and the translation of ordinary English prose offers little scope for them. A practical limit to aim at is the compound of three, four or, very occasionally, five members. Page after

page of elegant, perspicuous Sanskrit may be read containing no compound longer than this.

gata

The past participle gata 'gone to' is often used at the end of a compound to mean '[being] in', without any sense of prior motion. Thus citra-gatā nārī 'the woman in the picture'; kara-tala-gatā ›kṣamālā 'the rosary in (his) hand'.

> **Sugāṅga:prāsāda-gatena deven› âham āryasya pādamūlaṃ preṣitaḥ** His Majesty was in the Sugāṅga Palace when he sent me to Your Honour['s feet]

(It would be wrong to translate this as 'having gone to the palace, His Majesty *etc.*' For the latter sense one should rather use the absolutive **gatvā**.)

gata may also be translated by 'referring to, about', or it may represent the locative used with verbs of feeling: **putragataḥ snehaḥ** 'affection towards a son, love of a son'.

Vocabulary

atyanta excessive, extreme
atyāhitaṃ calamity
a:darśanaṃ lack of sight, not seeing
Avalokitā *pr. n.*
a:vinayaḥ lack of breeding, discourtesy
astraṃ missile, weapon
a:sthāne not in place, inappropriate
ābharaṇaṃ ornament
āryaḥ Your Honour; *voc.* sir
āharaṇaṃ (act of) fetching
udvigna distressed
Urvaśī *pr. n.*
ṛtvij (ṛtvik) m. priest
auṣadhaṃ medicine
kathā story; talk, speaking
kṣīra-vṛkṣaḥ fig-tree
kṣudra mean, common, low
gātraṃ limb
ghātakaḥ executioner
Candraguptaḥ *pr. n.*
cira long (*of time*); **ciram** for a long time
cūrṇaṃ powder
chāyā shade
tātaḥ (one's own) father
tīraṃ bank
darbhaḥ (*and pl.*) a type of (sacrificial) grass
dūre far away
devī goddess; (the) Queen, Her (/Your) Majesty
nirvṛta content, happy
puruṣaḥ man
pūrva previous; *in karmadhāraya* previously, before, once, already
prakāraḥ manner, way

pratīkāraḥ remedy
prabhāvaḥ power
bhagavatī Her Reverence
bhayaṃ fear, danger
bhavatī you (*polite form of address to woman*)
madanaḥ (sexual) love
madan›-ôdyānaṃ park of (temple to the god of) Love
miśra mixed
yatnaḥ effort
yoga-cūrṇaṃ magic powder
Rākṣasaḥ *pr. n.*
Rāmāyaṇaṃ *name of an epic poem*
vaṇij (vaṇik) m. businessman, trader
vatsala affectionate, loving
vadhya condemned to death
vibhāgaḥ part, portion
vivādaḥ disagreement, dispute
vṛkṣaḥ tree
vedanā ache, pain
vedī (sacrificial) altar
vaidyaḥ doctor
vyakta evident, clear; **vyaktam** clearly
śarīram body
śiras *n.* head
saṃstaraṇaṃ (act of) strewing
sakhī [female] friend
samidh *f.* firewood
sarasī lake
sahya bearable
Sītā *pr. n.*
suhṛd *m.* friend
saujanyaṃ kindness
snehaḥ affection, love
sparśaḥ touch
sva *pron. adj.* (one's) own
svāgatam (*lit.* 'well come') welcome to (*dat.*)

anu + grah (IX anugṛhṇāti) favour
apa + hṛ (I apaharati) carry off
ava + tṝ (I avatarati) descend; *caus.* **(avatārayati)** remove
ā + śri (I āśrayati/aśrayate) resort to (*acc.*)
upa + ram (I uparamate) cease, die
upa + hṛ (I upaharati) offer
kath (X kathayati) say, tell, relate
kḷp (I kalpate) be suitable; *caus.* **(kalpayati)** arrange, prepare
kṣud (I kṣodati *p.p.* **kṣuṇṇa)** trample, tread
dṛś *caus.* **(darśayati)** show
dhṛ *caus.* **(dhārayati)** hold, carry, wear
ni + yuj (VII niyuṅkte) engage (someone) upon (*loc.*)
pā (I pibati) drink; *caus.* **(pāyayati)** make to drink
prati + pāl (X pratipālayati) wait for
prati + budh *caus.* **(pratibodhayati)** wake (someone)
prati + i *caus.* **(pratyāyayati)** make confident

pra + yuj (VII prayuṅkte) employ
pra + sthā (I pratiṣṭhate) set out
pra + iṣ *caus.* (preṣayati) despatch, send
lajj (VI lajjate) be embarrassed; *caus.* **(lajjayati)** embarrass
vi + krī (IX vikrīṇīte) sell to (*loc.*)
vi + cint (X vicintayati) consider, think of
vi + dru (I vidravati) run away; *caus.* **(vidrāvayati)** disperse, chase away
vi + dhā (III vidadhāti) arrange, manage
vi + yuj (VII viyuṅkte) disjoin, deprive of (*instr.*)
vṛdh (I vardhate) grow; *caus.* **(vardhayati)** increase

aye ah!
tena hi therefore
tāvat (*enclitic, lit.* meanwhile) *and* **yāvat** (*usually first word, lit.* during which time) *are used to express a present intention, and may be represented by* just *in English* (*as in* I'll just buy a newspaper)

Exercise 7a अये इयं देवी ।१। प्रतिबोधित एवास्मि केनापि ।२। इदममात्यराक्षसगृहम् ।३। अहो वत्सलेन सुहृदा वियुक्ताः स्मः ।४। सुविचिन्तितं भगवत्या ।५। आर्य अपि सह्या शिरोवेदना ।६। लज्जयति मामत्यन्तसौजन्यमेषाम् ।७। तेन हीमां क्षीरवृक्षच्छायामाश्रयामः ।८। चिरमदर्शनेनार्यस्य वयमुद्विग्नाः ।९। स्वागतं देव्यै ।१०। अलमस्मदविनयाशङ्कया ।११। अमात्य कल्पितमनेन योगचूर्णमिश्रमौषधं चन्द्रगुप्ताय ।१२। अये उर्वशीगात्रस्पर्शादिव निर्वृतं मे शरीरम् ।१३। अर्ये किमत्याहितं सीतादेव्याः ।१४। यावदिमान्वेदीसंस्तरणार्थं दर्भानृत्विग्भ्य उपहरामि। ।१५। कथितमवलोकितया मदनोद्यानं गतो माधव इति ।१६। कष्टम् उभयोरप्यस्थाने यत्नः ।१७। नायं कथाविभागो ऽस्माभिरन्येन वा श्रुतपूर्वः ।१८। वयमपि तावद्भवत्यौ सखीगतं किंचित्पृच्छामः ।१९। अमात्य इदमाभरणं कुमारेण स्वशरीरादवतार्य प्रेषितम् ॥२०॥

Exercise 7b 1 I am Ātreyī. 2 You increase my curiosity. 3 This is the bank·of·the·lake. 4 I will just wait for these (girls) [having resorted to:] in the shade. 5 This is a road trodden·by·common·people. 6 Clearly these [*n.*] too were sold to us by a trader employed·by·Cāṇakya. 7 Oh, (you) have shown love·for·(your)·friend. 8 The danger is at (your) head, the remedy·for·it far away. 9 Dear [*use* **sakhī**] Madayantikā, welcome. You [**bhavatī**] have favoured our·house. 10 It is this dispute which makes me confident. 11 The two of us set out

[for·the·fetching·of:] to·fetch·firewood. 12 Why did you two ladies check me? 13 That is well·managed on the occasion·of·the·entry·of·Kalahaṃsaka·and·Makaranda. 14 What, (was) this ornament once·worn by (my) father? 15 I have in fact engaged her·dear·friend Buddharakṣitā on the matter [tatra]. 16 Are *these* the two·men·in·the·Rāmāyaṇa·story? 17 This dear·friend Siddhārthaka chased the executioners away and carried me off from the [place·of·the·condemned:] execution ground. 18 Quite different [anya] is this [un·trodden:] unhackneyed way·of·speaking by [*use gen.*] Her Reverence. 19 This must be [*use* khalu] the power·of·the·Vāruna·weapons·employed·by·Prince·Lava. 20 That doctor indeed was made to drink the same medicine, and at once died. [*Express* at once *by linking the two verbs with* ca . . . ca.]

08

Paradigms: Consonant stems in **an** (**rājan, ātman, nāman**)

Changeable consonant stems

Indo-European vowel gradation was based on the position of the accent: guṇa or vṛddhi occurred in an accented syllable, zero grade in an unaccented syllable. From Vedic texts, in which the ancient accentuation is preserved, we know that this distinction is broadly true of Sanskrit itself. It applies to gradations of the root not only in derivative formations (from **i** 'go', **éti** 'he goes', **itá** 'gone', **áyanam** 'path') but also within the inflexion of a single tense: e.g. **émi** 'I go', **imáḥ** 'we go'. In nominal inflexion we should expect the root to undergo similar changes, but only the traces of such a system remain, even in Vedic. An interesting example, mentioned in Chapter 5, is the infinitive (**nétum** 'to lead') in comparison with the absolutive (**nītvā́** 'after leading'): in origin these are the accusative and instrumental singular respectively of an obsolete verbal action noun. Similarly, in Vedic, from **kṣam** 'earth' occur nominative plural **kṣā́maḥ** and ablative singular **kṣmáḥ**. But most nouns have standardised one grade of the root throughout their inflexion. For instance, from **vac** (or **uc**) 'speak' the noun **vāc** 'speech' has standardised vṛddhi grade throughout (cf. Latin *vōx, vōcis*). So the nominative plural is **vā́caḥ** and the ablative singular **vācáḥ**, with no distinction of grade despite the fact that the shift of accent is preserved. And since the ancient system of accents was lost early in the Classical period and is not marked in Classical texts, it is reasonable to say that in Classical Sanskrit the ablative and genitive singular, and the nominative, vocative and accusative plural of **vāc** are identical in form.

Nevertheless vowel gradation remains an important feature of nominal inflexion, for although gradation of the root is almost entirely lost, gradation of the *suffix* is preserved in many types of declension. In this chapter attention is confined to the declension of stems ending in the suffix **an**. [Latin has a corresponding declension, but has standardised the strong grade in one type (*sermō, sermōnis*) and a weaker grade in another (*nōmen, nōminis*).]

Strong cases of the noun (those in which the accent stood originally not on the termination but on the stem) are nominative, vocative and accusative singular, nominative, vocative and accusative dual, and nominative and vocative (not accusative) plural for the masculine; and nominative, vocative and accusative plural only for the neuter. Feminines hardly occur, the feminine of changeable stems being formed by the addition of the suffix **ī**. The other cases are the weak cases. Of these, however, there is a subdivision in many types of declension between 'weakest' and 'middle' cases. The weakest cases are those whose termination begins with a vowel (**-aḥ**, **-i**, etc.); the middle cases are those whose termination begins with a consonant (**-bhiḥ**, **-su**, etc.) and also the nominative, vocative and accusative neuter singular, which has no termination.

Stems in **an**, such as **rājan** 'king' **nāman** 'name', are in fact among those which distinguish these three grades, strong, middle and weakest. Here the difference between middle and weakest is straightforward, and historically easily explained. The suffix **an** reduces to **n** in the weak grade, and this **n** remains before a vowel but appears as a (representing **ṇ* 'syllabic *n*') in the middle cases: so **nāmnā** instrumental singular of **nāman**, but **nāmabhiḥ** (for **nāmṇbhiḥ*) instrumental plural. The **n** is assimilated where appropriate to the class of the preceding consonant: so **rājñā** 'by the king'.

Except in the vocative singular the strong stem appears not in the guṇa grade **an** but in the vṛddhi grade **ān**: **rājānau** 'the two kings'. In the nominative singular masculine the final **n** is lost: **rājā** (cf. Latin *sermō*).

In the locative singular and in the nominative, vocative and accusative dual neuter, **an** may optionally replace **n**: **rājñi** or **rājani** 'in the king', **nāmnī** or **nāmanī** 'the two names'. In stems ending in **-man** or **-van** preceded by a consonant, **man/van** necessarily replaces *mn/vn* (for ease of pronunciation) in all the weakest cases: so **ātmanā**, **karmaṇā**.

An important practical point about nouns with changeable stems (and some consolation for the greater difficulties of inflexion) is that in the masculine plural they distinguish the nominative from the accuative. **suhṛdaḥ** (as well as being ablative and genitive singular) may be either nominative or accusative plural; **rājānaḥ** can only be nominative (or vocative)—and **rājñaḥ**, if plural, can only be accusative.

Exocentric compounds: *bahuvrīhi*

If a nominal compound functions neither as an aggregate in some sense of its parts (co-ordinative) nor as a hyponym, 'special instance', of one of its parts (determinative—in Classical Sanskrit that part is, in fact, always the *final* element, if we except rarities like **dṛṣṭa:pūrva**), then it must function as the qualifier of some substantival notion outside itself, whether the latter is expressed or left unexpressed. For this reason the term 'exocentric' is used to describe the third main class of nominal compounds. The class is extremely various: in principle, any meaningful collocation of words may be isolated and used as a descriptive tag. This is, in fact, our practice in English: we talk of a *ne'er-do-well* husband, *ban-the-bomb* marchers, the *two-car* family. The English practice helps to explain the way in which such compounds may have arisen in the Indo-European period, namely as survivals of an earlier stage of the language in which nouns had lacked inflexion, and relationships could be expressed by simple juxtaposition, much as in English: to give an example based on Sanskrit, **aśva mukha** 'horse's face'. When a system of inflexions arose, such collocations, where used with their primary value, could easily be superseded: so **aśvasya mukham**. Therefore compounds with determinative sense survived only if well established or of specialised meaning. Used, on the other hand, with exocentric value, **aśvamukha** 'horse face' could not be replaced by two inflected words and would thus survive as an adjective: **aśvamukhaḥ** 'the horse-faced (man)'.

There are very few instances of exocentric compounds in Sanskrit simply based on some random phrase (one example would be **ahaṃpūrva** 'wanting to be first' based on the phrase **ahaṃ pūrvaḥ** 'I'm first!'). The commonest type is that exemplified in the preceding paragraph, the compound based on two nouns standing in determinative relationship. This is termed in Sanskrit a **bahuvrīhi** compound (literally 'much-riced', an example of the class). In the system of punctuation here

adopted, exocentric value is denoted by an underscore, and this is placed beneath the mark of the relationship between the elements. So based on the *dependent* determinative **aśva-mukham** 'horse's face' is the exocentric compound **aśva-mukha** 'horse-faced'. In fact, however, the vast majority of bahuvrīhis are based on *descriptive* (karmadhāraya) relationship. Examples are **ugra:mukha** 'grim-faced', **tri:śīrṣa** 'three-headed', **kṛṣṇa:varṇa** 'black-coloured'.

In general, as these examples indicate, the type of compound in English which represents the bahuvrīhi most closely is that formed with the possessive suffix '-ed'. Truly parallel English bahuvrīhis are few, but a useful one to remember is 'bare:foot'. Like the determinative 'tooth-brush', it illustrates the fact that stem forms do not distinguish singular from plural: a bare-foot man is one whose *feet* are bare.

All bahuvrīhis are essentially adjectival. The compound on which a bahuvrīhi is based is reduced to a stem form, and then inflected to agree with a substantive expressed or understood. The stem form must in the first place be a masculine stem form. Thus a feminine substantive in **ā** at the end of a bahuvrīhi has its final vowel reduced to short a: e.g. from **svalp›:ecchā** 'small desire', **svalp›:ēccha** 'having small desire'. But although in theory almost any noun might be used at the end of a bahuvrīhi, in practice restraint is observed so as to avoid awkward terminations. For instance, a polysyllabic feminine in **ī** is hardly to be found at the end of a bahuvrīhi (cf. Chapter 10). Among bahuvrīhis ending in consonants, a notable type (paralleled in Greek) is that formed from neuters in **-as**: e.g. from **su:manas** 'good mind', **su:manas** 'well-disposed', nom. sg. m. or f. **su:manāḥ** (cf. Gk. *eumenēs*).

The adjective **mahānt** 'great' (Chapter 10) when used as the first member of a karmadhāraya or bahuvrīhi compound takes the form **mahā**: **mahā:puruṣaḥ** 'great man', **mahā:bala** 'of great strength'.

The term bahuvrīhi is often translated 'possessive compound', and this certainly reflects the prevailing sense of these compounds in Sanskrit. In perhaps nine cases out of ten the sense can be represented by putting the word 'having' before the determinative meaning of the compound: 'having three heads' and so forth. However, the sophisticated exploitation of bahuvrīhis is a striking feature of Classical Sanskrit, and the simple notion of 'possession' can be unhelpful or positively misleading in their interpretation, particularly in the many instances

where a past participle forms the first element in the compound. Sanskrit commentators have standardised a more adequate analysis by means of a relative clause, the full neatness and usefulness of which will be more obvious later when the construction of Sanskrit relative clauses is explained (cf. Chapter 11, p. 148). For the present, the analysis is introduced in a translated version. Let us begin by labelling the first element in the compound A and the second element B. The compound then means

of/by/in *etc.*	whom/which	B (*sg./du./pl.*)	is/are	A (*or* of *etc.* A)

or simply whose

By this analysis the compounds already encountered might become 'whose face is grim', 'whose heads are three', 'of which the colour is black', 'whose feet are bare', 'whose desires are few', 'whose disposition is good'. Where there is dependent determinative relationship, a preposition or 'apostrophe *s*' needs to be attached to A: 'whose face is a horse's', 'of whom there is the face of a horse'. As in the last example, the formula may be varied by substituting 'there is/there are'. This works very well for the normal possessive bahuvrīhis—'of whom there are three heads' etc.—but is not always appropriate elsewhere: the Sanskrit version of the formula usefully blurs this distinction.

Bahuvrīhis based on various special types of karmadhārayas occur. The prefixes **su** and **dus** are perhaps even commoner in bahuvrīhis than in simple karmadhārayas. **su:manas** has been mentioned; similarly, **dur:ātman** 'evil-natured'. The negative prefix a is probably rather less common in bahuvrīhi than in karmadhāraya sense (the alternative being the use of the prefix **nis**—see Chapter 9): examples are **a:nimitta** 'for which there is no cause' and **a:viśrāma** 'from which there is no respite, ceaseless'. An example of sa converted from karmadhāraya to bahuvrīhi sense is found in **sa:piṇḍa** 'having the ancestral offering in common', but sa usually has a different sense in exocentric compounds (see Chapter 9).

The prefixes **su** ('easily') and **dus** ('with difficulty') are used with verbal action nouns to give a 'gerundive' sense: e.g. **dur:jaya** 'difficult to conquer', **su:bodha** 'easy to understand'. The noun is normally in guṇa grade, even in the case of a medial a: thus **su:labha** 'easily got', **dur:labha** 'hard to get', even though **labhaḥ** does not occur as an independent word, the form being **lābhaḥ** 'acquisition'.

Corresponding to the karmadhāraya of comparison is a bahuvrīhi in which the same elements appear in reverse order: **vadana:paṅkajam** 'the lotus of (her) face', but **paṅkaja:vadanā** 'the lotus-faced (girl)'. (This latter was classed by critics as simile rather than as metaphor.)

The first element of the bahuvrīhi may be an adverb instead of an adjective. Examples are **sarvato:mukha** '[whose face is in all directions:] facing all ways', and **tathā:vidha** or **evam:vidha** (from **vidhā** 'form, sort') '[whose sort is thus:] of such a kind'.

When the first element of the bahuvrīhi is a past participle, an ambiguity exists which makes correct analysis important. **dṛṣṭ›:ârtha** 'whose purpose is seen, having a visible purpose' is easily understood. **dṛṣṭa:kaṣṭa**, however, is used to mean not 'whose calamity is seen' but '*by whom* calamity has been seen', i.e. '(one) who has experienced calamity'. Similarly, **kṛta:śrama** means 'by whom exertions have been made', **vidita:vārtta** 'by whom news has been learnt'. A past participle like **datta** 'given' introduces a further ambiguity: **datt›:ādara** may mean either '*by whom* respect is given' or '*to whom* respect is given'.

Besides the mainly literal translations mentioned above, the use of bahuvrīhis may correspond to various kinds of idiom in English.

The 'having' of the 'possessive' translation may be replaced by a preposition such as 'of' or 'with', as in:

ramaṇīya:darśanaḥ (a man) *of* attractive appearance

bahu:svara (a word) *of* many syllables

ālakṣya:danta:mukulāḥ a:nimitta:hāsaiḥ (children) *with* their buds of teeth just visible through causeless chuckles

ek›:ânvayo ›yam asmākam he is *of* one family with us

In apposition to the subject, a bahuvrīhi may often be translated by an absolute phrase in English:

ubhe vismayād urasi nihita:haste parasparam ālokayataḥ the two (girls) look at each other in astonishment, *their hands placed on their breasts*

The addition of **api** results in a concessive clause:

avasita:pratijñā:bhāro ›pi Vṛṣal›-âpekṣayā śastram dhārayāmi [though one by whom the burden of the promise has been fulfilled, through regard for Vṛṣala I bear the sword:]

though I have discharged the burden of my promise, I bear the sword (of office) out of regard for Vṛṣala

vanɔ;aûikaso ›pi vayaṃ loka-jñā eva though our home is the forest, we do know the world

The difference between Sanskrit and English idiom is most strikingly illustrated in the many sentences in which a bahuvrīhi forms the predicate to a nominal sentence. The way of translating these will vary, but as a general rule the most naturally corresponding English sentence will make the final element of the bahuvrīhi into the subject, and the subject of the Sanskrit into a word dependent on it:

diṣṭyā jīvita;vatsā ›smi thank God *my* children are alive

mṛga-pracāra-sūcita;śvāpadam araṇyam the forest is one·in·which·the·beasts·are·indicated·by·the·movements·of·the deer:] the game in the forest has been tracked by the movements of the deer

nanv iyam saṃnihita;vetrɔ-˘āsanɔ aîva dvāraprakoṣṭha-śālā [why, this hall of the entrance-court is in fact one·in·which·a·seat·of·cane·is·present:] why, there is already a canework couch here in the hall of the forecourt

In questions the neuter singular interrogative **kim** may be used as a stem form:

kiṃ;vyāpāro bhagavān Mārīcaḥ? [the revered son of Marīci is one whose occupation is what?:] how is the revered son of Marīci occupied ?

teṣāṃ Daśarathɔ-ātmajānāṃ kiṃ;nāmadheyāny apatyāni? what are the names of the offspring of those sons of Daśaratha?

Where a past participle is used, a simple English perfect may be the obvious translation:

pratyāpanna;cetano vayasyaḥ [(my) friend is one·by·whom·consciousness·is·regained:] my friend has regained consciousness

labdhɔ;âvakāśā me manorathāḥ [my desires are ones·for·which·scope·has·been·obtained:] I have won the scope for my desires

It has already been pointed out that karmadhārayas are not freely formed as complete compounds. One reason for this will

now be clear, namely the ambiguities of interpretation which would arise: **hataputrah** is not used in the sense of 'a slain son' because it is needed in the sense of '(he) whose son is slain' or '(he) who has slain a son'. Conversely, although bahuvrīhis as the earlier part of some longer compound are not impossible, they are not particularly common in simple prose style. The rule of thumb in translating from Sanskrit is therefore: expect **hata-putra** as a complete word to be a bahuvrīhi, but as a stem form to be a karmadhāraya—thus **hata:putradarśanam** 'the sight of (his) slain son [/sons]'.

'Called'

To express the idiom 'a man called Devadatta' the word **nāman** may be used in either of two ways: adverbially in the accusative, e.g. **nāma** 'by name':

Devadatto nāma puruṣaḥ a man, Devadatta by name

or else at the end of a bahuvrīhi compound (feminine in ī):

Devadatta:nāmā puruṣaḥ a man whose name is Devadatta

Madayantikā:nāmnī kanyakā a girl called Madayantikā

ātman

This is a masculine substantive meaning 'self'. It is also used, in the masculine *singular*, as a reflexive pronoun for all three numbers, genders and persons:

ātmānaṃ praśaṃsatha you are praising [the self:] yourselves

ātmany eṣā doṣaṃ na paśyati she sees no fault in herself

In the genitive, **ātmanaḥ**, it is thus a frequent alternative to the reflexive adjective sva:

ātmano gṛham idānīṃ praviśāmi I'll now enter my own house

Often a phrase qualifies **ātman** which in English would qualify the subject:

purā kila . . . Sītā:devī prāpta:prasava˘vedanam ātmānam ati:duḥkha˘saṃvegād Gaṅgā-pravāhe nikṣiptavatī Once, it seems, Queen Sītā, when the pangs of childbirth were upon her, cast herself in the extremity of her suffering into the Ganges' stream

Neither **ātman** nor sva is restricted to referring to the nominative subject: they may refer to any appropriate substantive or

pronoun in the vicinity: hence a phrase such as **asya sva:bhṛtyaḥ** 'this man's own servant'. In the following example, the first **sva** refers to **amuṣya**, the second to **mahī-patiḥ**:

> **sva:bhavan›-ôpanayanam apy amuṣya sva:māhātmya-prakā śanāya mahī-patir anvamaṃsta** and [for the displaying of:] to display his generosity, the king permitted [the carrying to his own home of that one:] him to be carried to his own home

svayam

The stem **sva** provides an indeclinable form **svayam**. This represents the notions 'personally' or 'of one's own accord' (the instrumental **ātmanā** is sometimes used in the same way). It may therefore correspond to the emphatic use of the English reflexive: **svayam āgacchati** 'he is coming himself (/in person)'. In combination with a past participle an agentive sense is uppermost: **svayam adhigata** 'acquired by oneself'.

Predicative accusatives

In sentences such as 'he likes his curry hot', 'they drink their martinis dry' much of the burden of statement is carried by an adjective ('hot', 'dry') syntactically dependent upon a subordinate element ('curry', 'martinis') in a sentence that might already appear to be structurally complete. Such an adjective is 'predicative' in rather the same way as is the adjectival complement of a nominal sentence: the sentences are, in fact, closely similar in meaning to 'the curry he likes *is hot*', 'the martinis they drink *are dry*'. In Sanskrit, too, the object of a verb may be qualified by such a predicate. The verb **avagam** 'understand, perceive, *etc.*' may be used to illustrate possible equivalents of the construction in English:

mūrkhaṃ tvām avagacchāmi

(*a*) I think you a fool

(*b*) I perceive you *to be* a fool

(*c*) I recognise you *as* a fool (/*for* a fool)

(*d*) I realise *that* you are a fool

There is no 'accusative and infinitive' construction of the Latin kind in Sanskrit, but an 'accusative and accusative' construction as illustrated by the above is not uncommon and may be an alternative to the use of an 'iti clause'. Thus the above might also

have been expressed by **mūrkhas tvam ity avagacchāmi.**

> **tat kiṃ khalv idānīṃ pūrṇam ātmano manorathaṃ nâbhinandāmi?** [so do I not now rejoice in my own desire (as) fulfilled:] may I not now rejoice that my desire is fulfilled?

Here again, **pūrṇam ātmano manoratham** might conceivably be replaced by **pūrṇo me manoratha iti.**

Particularly noteworthy is the predicative use with a verb such as **iṣ** 'want' of a present participle (Chapter 10):

> **bhadra Bhāsvaraka, na māṃ dūrī˜bhavantam**[1] **icchati kumārah** good Bhāsvaraka, His Highness does not want me [being far away:] to be far away

Verbal action nouns in *ana*

The suffix **ana** added to the verbal root (normally strengthened to guṇa grade) is sometimes used to form nouns with adjectival or agentive force: thus from **śubh** 'shine', **śobhana** 'brilliant'; from **nand** 'rejoice', **nandana** 'gladdening'. But its far more frequent function is to provide neuter action nouns. So from **dṛś** 'see', **darśanaṃ** '(act of) seeing'; from **ā + gam** 'come', **āgamanaṃ** '(act of) coming, arrival'. There is thus an overlap of meaning with the masculine action nouns in **a** already described, and sometimes both formations are found from the same root in much the same sense, e.g. **uparodhaḥ** or **uparodhanaṃ** '(act of) blocking'. A more concrete meaning is also not uncommon with this formation: **bhojanaṃ**, from **bhuj** 'enjoy, eat', means 'thing eaten, food' more often than it means 'act of eating'; **vacanaṃ** usually means 'thing spoken, word' rather than 'act of speaking' (cf. in English the two senses of the word 'utterance' and the frequent ambiguity of words ending in '-ation', so that, for instance, 'formation' can equally well mean 'act of forming' and 'thing formed').

The first **a** of the suffix coalesces with the vowel of roots ending in **ā**: **sthānaṃ** 'place', **jñānaṃ** 'knowledge', etc. The roots **labh** and **rabh** insert a nasal: **vipralambhanaṃ** 'deception'. Lengthening of a medial **a** is little found, except to some extent in distinguishing a causative significance: **maraṇaṃ** 'dying', **māraṇaṃ** 'killing'. More generally, however (and especially in later Sanskrit), derivative stems both causative and denominative make use of a related feminine suffix **anā**: **gaṇanā** 'counting', **prārthanā** 'solicitation', **vijñāpanā** 'requesting'.

[1] For the tilde ˜ in compounds of **kṛ** and **bhū** see Chapter 12.

saṃvṛtta

The past participle of saṃvṛt 'happen' is frequently used to express the 'change of state' equivalent (in past time) of a nominal sentence. It thus represents English 'became' or 'has become'.

> **eṣo ›smi kārya-vaśād Āyodhyakas tadānīṃ tanaś ca saṃvṛttaḥ**
> behold, through (theatrical) need I have become (/turned into) an inhabitant of Ayodhyā and a man of the period

Often **jāta**, the past participle of **jan** 'be born, arise', is used in the same way:

> **niḥsahā ›si jātā** you [*f.*] have become exhausted

'Palace', 'temple'

Sanskrit usually designates types of buildings more analytically than English. There is no single word that exclusively denotes either the residence of a king or the place where a god is worshipped. Therefore the notion 'palace' may be represented by an indefinite number of phrases meaning 'king's house', e.g. **nṛpa-bhavanaṃ**. (The word **prāsādaḥ** normally denotes a fine building and may therefore be used by itself to mean 'palace' if the context makes it plain who the owner is.) Similarly, 'temple' is expressed by the phrase 'house of god', e.g. **deva-kulaṃ**. Where a specific deity is named, the inclusion of a word such as **devaḥ** or **devatā** is, of course, not necessary: **Śiv›-āyatanaṃ** 'temple of Śiva'.

Vocabulary

aṅgurīyaka *m./n.* ring (for finger)
ati:bībhatsa extremely repulsive, foul
atrabhavatī this lady
anukūla favourable
anvayaḥ succession, lineage, family
aparādhaḥ offence
apavārita hidden
abhiyukta diligent
araṇyaṃ forest
arthaḥ meaning, matter; purpose, object
avasānaṃ termination, end, conclusion
avasita terminated, over
ātman *m.* self
āmodaḥ scent
āyatanaṃ abode
āsakta fastened, fixed, occupied
autsukyaṃ eagerness
kaṭaka *m./n.* (royal) camp
karman *n.* deed, work

kaṣāya astringent, sharp (of scent)
Kāma:devaḥ the god of Love
kusumaṃ flower
kesaraṃ hair, filament
kautukaṃ curiosity
krauryaṃ cruelty
gamanaṃ going
guṇaḥ merit, quality, worth
caryā movement, riding (in vehicle)
cittaṃ thought, mind
jāpyaṃ (muttered) prayer
tādṛśa (*f.* ī) (of) such (a kind)
dakṣiṇāpathaḥ southern region (of India), the Deccan
Dāruvarman *m.*, *pr. n.*
divasaḥ day
dur:bodha difficult to understand
dur:vipākaḥ cruel turn (of fortune)
daivaṃ fate, chance, fortune
doṣaḥ fault, inconvenience
dharmaḥ religious law, duty, piety
nāmadheyaṃ appellation, name
nāman *n.* name
nṛśaṃsa injurious; *m.* monster
Padmapuraṃ *name of a city*
pariṇāmaḥ evolution, outcome
parinirvāṇaṃ complete extinction
parivṛta surrounded, having a retinue
pariṣad *f.* assembly, audience
parīta encompassed, overcome
pādapaḥ tree
puṇḍarīkaṃ lotus
pratigrahaḥ present (*to a brahmin from a king*)
prabandhaḥ (literary) work
bahumānaḥ respect for (*loc.*)
manas *n.* mind
manda sluggish, slack
mahānt (*stem form in compound* **mahā**) great
mukhaṃ face
mudrā authorising seal/stamp, 'pass'
rathaḥ chariot
rājan *m.* king
vatsaḥ dear child
vṛttāntaḥ news; event, scene (of activity)
veśman *n.* residence
vaikhānasaḥ hermit, anchorite
vaitālikaḥ royal bard
vaimanasyaṃ despondency
vairaṃ hostility
vyañjanaṃ sign, insignia, disguise
śaṅkā suspicion, fear
śāpaḥ curse
śītala cool
-sad *ifc.* dweller (in)
sadṛśa (*f.* ī) similar, suitable, worthy
saṃdhyā twilight, evening
siddha achieved
sundara (*f.* ī) beautiful
stambhaḥ pillar

aṅk (X aṅkayati) brand, stamp
adhi + gam (I adhigacchati) find; realise, perceive
anu + kamp (I anukampate) sympathise with, take pity on

abhi + as (**IV abhyasyati**) practise; *p.p.* **abhyasta** familiar (to one through practice)
ava + nam (**I avanamati,** *p.p.* **avanata**) bow down, bend down
ut + śvas (**II ucchvasiti**) bloom, blossom
upa + śru (**V upaśṛṇoti**) hear of, learn of
jan *caus.* (**janayati**) beget, produce, arouse
nis + diś (**VI nirdiśati**) designate, specify
nis + kram (**I niṣkrāmati**) go out of (*abl.*)
pari + īkṣ (**I parīkṣate**) examine, scrutinise
pari + aṭ (**I paryaṭati**) wander about
prati + vas (**I prativasati**) dwell, live (in)
prati + abhi + jñā (**IX pratyabhijānāti**) recognise
bandh (**IX badhnāti,** *p.p.* **baddha**) bind, fix; enter into (friendship *or* hate)
vās (**X vāsayati**) perfume
vid (**II vetti,** *p.p.* **vidita**) know, learn, discover
sam + vṛt (**I saṃvartate**) happen, become (*see chapter text*)

adhastāt + *gen.* beneath
itaḥ from here; over here
kiṃ tu (*first in sentence*) but
tadā then, at that time
nanu why! well!
bho bhoḥ ho there!
svayam (*emphatic pron.*) myself etc., personally
hanta ah! alas!
hi (*enclitic*) for (*as conj.*)

Exercise 8a हन्त सिद्धार्थौ स्वः ।१। कृतं रामसदृशं कर्म ।२। अस्ति दक्षिणापथे पद्मपुरं नाम नगरम् ।३। वयस्य इतः स्तम्भापवारितशरीरौ तिष्ठावः ।४। रमणीयः खलु दिवसावसानवृत्तान्तो राजवेश्मनि ।५। किमर्थमगृहीतमुद्रः कटकान्निष्क्रामसि ।६। वत्स अलमात्मापराधशङ्कया ।७। भो भोः किंप्रयोजनो ऽयमश्वः परिवृतः पर्यटति ।८। कां पुनरत्रभवतीमवगच्छामि ।९। कुमार नायमत्यन्तदुर्बोधो ऽर्थः ।१०। किंत्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते ।११। तदेष स्वयं परीक्षितगुणान्ब्राह्मणान्प्रेषयामि ।१२। हा कष्टम् अतिबीभत्सकर्मा नृशंसो ऽस्मि संवृत्तः ।१३। कथम् कृतमहापराधो ऽपि भगवतीभ्यामनुकम्पितो रामः ।१४। यावदिदानीमवसितसंध्याजाप्यं महाराजं पश्यामि ।१५। स तदैव देव्याः सीतायास्तादृशं दैवदुर्विपाकमुपश्रुत्य वैखानसः संवृत्तः ।१६। अफलमनिष्टफलं वा दारुवर्मणः प्रयत्नमधिगच्छामि ।१७। सुन्दरि अपरिनिर्वाणो दिवसः ।१८। शकुन्तलादर्शनादेव मन्दौत्सुक्यो ऽस्मि नगरगमनं प्रति ।।१९।।

Exercise 8b 1 This is a present from the king. 2 I went, my·curiosity·aroused·by·Avalokitā, to the temple·of·Kāmadeva. 3 This signet ring is stamped·with·the·minister's·name. 4 We do not find a work with·the·qualities·specified·by·the·audience. 5 Why, you [*pl.*] too are exhausted by this work·of·piety. 6 'See, I [*m.*] have become Kāmandakī.' 'And I Avalokitā.' 7 Vṛṣala, these inconveniences happen to [**bhū** + *gen.*] kings (who are) themselves not·diligent. 8 Then why are you standing [**sthita**] with·the·lotus·of·your·face·bent·down? 9 For there lives a dear·friend [of me:] of mine, [having·the·disguise·of:] disguised·as·a·royal·bard, called Stanakalaśa. 10 Did (my) friend [*m*] learn her·family·and·name? 11 Dearest, even the cruelty practised [**prayukta**] by me upon you has come [*use* **saṃvṛt**] to·have·a·favourable·outcome. So now I want [myself recognised:] to be recognised by you. 12 Though my mind·is· concerned·with·[**gata**]·Urvaśī, I have the same respect for Her Majesty. 13 But we are forest·dwellers, to·whom·riding·in·a·chariot·is·un·familiar. 14 So let us (both) just sit beneath this very kāñcanāra·tree, [by·which·is·perfumed:] which·perfumes·the·garden·with·a·sharp·cool·scent·from·the·filaments·of·blossomed·flowers.

Translate the following as nominal sentences with bahuvrīhis for predicate:

15 She has learnt·the·news·of·Sītā. 16 Oh, His Majesty's mind·is·occupied·with·other·(things). 17 What·is·the·name·of this vow of Her Majesty's? 18 And that curse [has·as·its·conclusion:] is ended·by·the·sight·of·the·ring. 19 Though (he is) overcome·with·despondency, the·sight·of His Majesty is·pleasant [**priya**].

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Paradigms: **śuci, mṛdu; dhanavant**; present ātmanepada of **nī**

Stems in short *i* and short *u*

Substantives in **i** and **u** occur in all three genders, corresponding in inflexion to the adjectives **śuci** and **mṛdu**. In these stems, however, a fair number of alternative forms are possible.

1 For clarity, the distinctively feminine endings **yai/yāḥ/yām, vai/vāḥ/vām** of the singular have been listed in the paradigms. These endings have really spread by analogy from the **ī** declension, and it is not uncommon for feminines in the dative, ablative, genitive and locative singular, whether adjective or substantive, to decline like the masculine (reverting, in other words, to their original inflexion): so **tan-matau** or **tan-matyām** 'in his opinion'.

2 The special neuter forms with infix **n** (sg. **ne/naḥ/ni**; du. **noḥ**) are optional in adjectives but *not* in substantives. Therefore neuter adjectives may be declined like the masculine in all cases but the nominative, vocative and accusative: **śucino vāriṇaḥ** or **śucer vāriṇaḥ** (but *not *vāreḥ*) 'from the clean water'.

3 The vocative singular of neuters may take guṇa like the masculine–feminine: **vāri** or **vāre**, **madhu** or **madho**.

4 Adjectives in **u** may also form their feminine by adding the suffix **ī**: **laghu** f. or **laghvī** f. 'light'. (Feminines in lengthened **ū** are also occasionally found.)

Substantives in **i** occur freely at the end of bahuvrīhi compounds: so from **buddhi** f. 'intelligence', **mugdha:buddheḥ** '(this is the argument) of a simple-minded (person)'—a terse comment on another scholar's views.

Stems in *vant* and *mant*

Corresponding in sense to English compounds such as 'white-winged', formed with the possessive suffix '-ed', are bahuvrīhis such as sita:pakṣa 'of whom there are white wings', formed without any suffix. The English suffix may also be added to a single word: so 'winged', in the sense of 'possessing wings'. In these latter circumstances Sanskrit, like English, must make use of a suffix. One of the most widely used is the suffix **vant**: so **pakṣavant** 'of whom there are wings, winged'. It combines very freely with stems which either end in a stop, **m**, **a** or **ā** or have **m**, **a** or **ā** as their penultimate sound. Care should be exercised in attaching it to a consonant stem, since it normally but not always follows the rules of *internal* sandhi (e g. **payasvant** 'juicy' but **sragvant** 'garlanded').

The suffix **mant** (also with internal sandhi) normally replaces **vant** after stems ending in **i**, **ī**, **u**, **ū**, **ṛ**, **o** and **iṣ**, **uṣ**, and sometimes after stops: **dhīmant** 'having wit, wise'; **Garutmant** '[the Winged One:] the divine bird Garuḍa'.

The inflexion of these stems is straightforward: the strong stem ends in **ant**, the weak in **at**; the feminine ends in **atī**; and the nominative singular masculine in **ān**. In forming compounds the stem form is **at**.

Ātmanepada

The forms of the present indicative so far learnt are those of the active voice or **parasmaipada** ('word for another'). But in Sanskrit, finite tenses (and the participles attached to them) show a second set of forms, those of the **ātmanepada** ('word for oneself'). The distinction is not made in such nominal formations as the past participle, absolutive, etc. The ātmanepada corresponds to the middle voice of Greek, and its underlying implication is that the action or state expressed by the verb affects the subject. Thus **yajati** 'sacrifices' is used of the officiating priest (or in earlier times of the Fire God who carries the oblation), while **yajate** 'sacrifices' is used of the one for whose benefit the sacrifice is being made. But except in a few instances like this, the underlying implication is so blurred that it is not worth pursuing. It must rather be taken as a fact of the language that some verbs are found only in the parasmaipada, a few only in the ātmanepada, and some show both sets of forms with little evident distinction of meaning. (Sometimes there are differences within a single verb, for example between ātmanepada in the

present system and parasmaipada in the perfect.) The form of the present indicative quoted in the vocabulary will show whether a verb is to be inflected in the parasmaipada (termination **ti**) or the ātmanepada (termination **te**).

vartate

It is, however, worth noting that verbs regularly conjugated in the ātmanepada are more usually intransitive in sense. One important such verb is **vṛt** (I **vartate**), literally 'turn, revolve' ('turn' in transitive sense is expressed by the causative **vartayati**). It is common in such meanings as 'proceed, be current' and thus often translates 'be, exist' in an 'active' as opposed to a stative sense, particularly where the subject is an abstract noun.

hanta, bībhatsam agrato vartate [Oh, repulsiveness is going on in front:] What ghastliness is before me!

atīva me kautukaṃ vartate [there is curiosity in me excessively:] I am feeling intensely curious

kā velā vartate? what time is it?

Past active participle

The possessive suffix **vant**, in addition to its regular use with substantives, may be added to past participles. Its effect is to convert a passive sense into an active: so **likhita** 'written'. **likhitavant** 'having written'. In itself, however, such a description gives a misleading impression of the scope of the formation, for in practice (apart from its occurrence in locative absolutes) it is usually confined to a particular function – that of providing an active alternative to past passive sentences by standing in the nominative as a predicate to a nominative subject. The object, if there is one, stands in the accusative case. So instead of **tena likhito lekhaḥ** '[by him (is) written the letter:] he has written the letter', we may have **sa lekhaṃ likhitavān** '[he (is) having written the letter:] he has written the letter'. When the subject is first or second person, it is usually expressed by the appropriate form of **as** 'be' (occasionally by the pronoun):

Menakā kila sakhyās te janma-pratiṣṭh» êti sakhī:janād asmi śrutavān I heard from (her) friends that Menakā was the mother of your friend's wife (*the first* **sakhī** = wife of a friend, **janma-pratiṣṭhā** *lit.* birth-foundation)

The participle naturally agrees with the subject in number and gender as well as case:

atha tāḥ . . . mām aṅgulī-vilāsena ākhyātavatyaḥ then they (*f.*) announced me with a playful movement of their fingers

The chief effect of this construction is to enable the subject of past statements to be put into the nominative rather than the instrumental case. The formation is unnecessary with past participles which do not bear a passive sense, and is not usually found in such cases. Occasionally, however, a form such as (sā) **āgatavatī** 'she came' for (sā) **āgatā** does occur. The subject of a past active participle is normally personal, and masculine or feminine in gender.

Exocentric compounds: prepositional compounds

In addition to the ubiquitous determinative-based bahuvrīhis, there exists a rather smaller class of exocentric compounds in Sanskrit in which the first member stands in the relationship of a governing preposition to the second member. These compounds are exceptional in that the relationship between the elements is neither co-ordinative nor determinative: in punctuating them, this relationship has therefore been left unmarked, and only the underscore, denoting exocentric value, is employed.

Typical examples are: **ati_mātra** 'exceeding the proper measure', from **ati** 'beyond' and **mātrā** f. 'measure'; **pratiloma** 'against the nap, *à rebours*'; **upari_martya** 'above mortals, superhuman'. An English example would be 'over-head' as in 'over_head railway'.

The prepositions thus have a different value from when they are used with determinative relationship. This may be illustrated by examples of the prefixes **ati** 'beyond' and **ut** 'up, high', which in prepositional compounds carries the significance 'eschewing':

(*a*) karmadhāraya (substantive or adjective):

ati:bhāraḥ excessive load **ut:svanaḥ** high sound

ati:bībhatsa excessively repulsive **uc:caṇḍa** highly violent

(*b*) determinative-based bahuvrīhi:

ati:bala having excessive strength **ut:karṇa** having the ears (pricked) up

(*c*) prepositional compound:

ati_bodhisattva surpassing the bodhisattvas **un_nidra** renouncing sleep, wakeful

sa and *nis*

Particularly common is a pair of prefixes of opposed meaning, **sa** 'with, having' and **nis** 'without, lacking'. [Since these prefixes do not occur as independent prepositions, it would be possible to treat them as contracting a karmadhāraya relationship like **su**, **dus** and **a**: the present treatment is adopted because it is convenient to distinguish, for example, **sa_rūpa** 'having form' from the more indisputably karmadhāraya value of **sa:rūpa** 'having the same form', and because **nis** is not normally an alternative to **a** in forming simple karmadhārayas.] So **nir_āśa** 'without hope, hopeless'; **sa_viṣa** 'with poison, having poison' (e.g. **sa_viṣam auṣadham** 'poisoned medicine').

sa is so common a prefix that it is worth distinguishing various shades of meaning and possible translations:

1 'Accompanied by':

sa_putra āgataḥ 'he has come with his son' (This is a common alternative to saying **putreṇa saha**.)

2 'And':

This is the previous usage extended to cases where we would probably use co-ordination in English: **sa_śaraś cāpaḥ** '[bow with arrow:] bow and arrow'.

ataḥ khalu me sa_bāhya˘karaṇo ›ntar:ātmā prasīdati [from this of course:] so that is why my soul within and my external senses are at peace

3 'Possessing, containing, having':

Here the sense is close to that of the suffix **vant**. Both **balavant** and **sa_bala** may be translated 'possessing strength, strong'. When a distinction can be drawn, it is that **sa** marks a temporary, **vant** a more permanent characteristic: so **sa_putra** means 'having a son with one' as opposed to 'alone'; **putravant** means 'having a son' as opposed to 'childless'. Compounds with **sa** are particularly common in the neuter singular as adverbs of manner: e.g. **sa_kopam** 'with anger, angrily'.

Compounds with *yathā*

Conveniently classed with prepositional compounds, although strictly distinguishable from them, are compounds whose first member is a relative adverb, most often **yathā** 'as': so **yathā_›rtha**

'as (is) the meaning, corresponding to the meaning'; **yathā_›rha** 'as deserved'; **yath»_ôkta** 'as stated', **yathā_nirdiṣṭa** 'as specified'.

The term *avyayībhāva*

These latter particularly, and prepositional compounds in general, are most frequently employed in the neuter singular as adverbs. (The same usage is found in English, as in 'the aeroplane passed overhead', in contrast with the non-compound form 'the aeroplane passed over our heads'.) When so used, the class has a special name in Sanskrit, **avyayībhāva** 'conversion to indeclinable'. Thus **ā_mūlam** 'down to the root, radically', **anu_Mālinī-tīram** 'along the bank of the Mālinī'. Particularly noteworthy is the distributive use of the preposition **prati**: from **kriyā** 'action', **prati_kriyam** 'action for action'; from **dinaṃ** 'day', **prati_dinam** 'day by day, daily'.

Polite forms of address

In Sanskrit it is not positively impolite to address someone in the second person singular, but more specifically polite forms of address are also common. These usually involve a substantive construed with a third person verb form and having a literal meaning something like 'Your Honour' (cf. Spanish *usted*). Much the commonest, so common that its force is very little different from that of the second person pronoun, is **bhavant** 'you'. (The various translations here attached are merely matters of convenience.) This is usually considered to have originated from a contraction of **bhagavant** 'Your Reverence' and is inflected like any other stem ending in the suffix **vant**: it is thus to be distinguished from **bhavant** 'being', present participle of **bhū** 'be', of which the nominative singular masculine is **bhavan** with short **a**.

> **sulabh» aîva Buddharakṣitā-priyasakhī bhavataḥ** Buddharakṣitā's dear friend [is really easily-won by Your Honour:] is easy enough for you to win (*one young man talking to another*)

In talking of someone in his absence, the compound form **tatrabhavant** 'His Honour [there]' may be used; similarly, **atrabhavant** 'His Honour [here]', usually of someone actually present, whether addressed directly or not.

The feminine forms of these pronouns are **bhavatī**, **tatrabhavatī**, **atrabhavatī**.

Sometimes as a mark of respect the plural of the second person or of **bhavant** (**yūyam, bhavantaḥ**) is used in addressing one person. Among other possible forms of polite address are:

āryaḥ [the noble one:] Your/His Excellency; *f.* **āryā**

āyuṣmant [the long-lived one:] Sire *etc.—used particularly but not exclusively of kings and monks*

bhagavant [the blessed one:] Your/His Reverence—*used of religious people and gods: thus* **bhagavad-gītā** Song of the Blessed One (*i.e.* Krishna); *f.* **bhagavatī**.

mahābhāgaḥ [the fortunate one:] noble sir, the noble gentleman *used especially by women in addressing or referring to men of good birth*

These forms (from **āryaḥ** onwards) are also used freely in the vocative. In addition, the vocative form **bhadra** 'my good fellow, my dear man' is often used in addressing men of comparatively low social status.

janaḥ

The word **janaḥ** 'person, people' is used at the end of a determinative compound to imply indefiniteness or plurality: **kāmi:janaḥ** 'a lover, some lovers, lovers in general'. As part of a longer compound it thus helps to suggest a plural: **suhṛdvacana-saṃmūḍha** 'bewildered by the word of his friend', **suhṛj:jana-vacana-saṃmūḍha** 'bewildered by the words of his (various) friends'. A respectful vagueness rather than plurality may be implied: **guru:janaḥ** 'elders, tutor, guardian'; **mātṛ:janaḥ** '(my) mother'.

diṣṭyā

The form **diṣṭyā**, literally 'by good luck', is used to express strong pleasure:

sakhe Śakaṭadāsa, diṣṭyā dṛṣṭo ›si Śakaṭadāsa my friend, thank heaven I see you

In particular, it is used with the verb **vṛdh** 'grow, prosper' to express congratulations, the reason for the congratulations being expressed in the instrumental:

bhadre Madayantike, diṣṭyā vardhase bhrātur Mālatī-lābhena dear Madayantikā, you are congratulated (I congratulate you) on your brother's winning of Mālatī

[The causative of vṛdh thus has the same construction as the English 'congratulate' and is used where the simple verb cannot be (as it can in the previous example): **tāṃ diṣṭyā vardhitavān asi** 'you congratulated her'.]

Denominative verbs

Denominative verbs are verbs formed from nouns (in the wider sense of substantives and adjectives): thus in English 'bowdlerise' from the proper name 'Bowdler'; 'hand' ('he hands') from the substantive 'hand'; 'blacken' from the adjective 'black'. Where verbs and nouns exist side by side, we may hesitate (unless we have historical information) as to which has priority—what, for instance, of 'a brush' and 'he brushes'? A practical distinction exists in Sanskrit, in that the grammarians assigned *roots* to all verbs which they did not regard as denominative.

The most usual type of denominative in Sanskrit is made by the addition of the suffix **ya** to the noun stem (the third person singular present thus ends in **yati**). The significance of the formation varies with the noun. From **tapas** 'religious austerity' is formed **tapasyati** 'he practises austerities'; from **namas** 'homage', **namasyati** 'he pays homage'. It may be noted that the roots **tap** 'be hot' and **nam** 'bend' (both class I verbs), from which the above nouns in turn derive, have 'suffer pain, practise austerities' and 'bow, pay homage' among their meanings. Thus **tapati** and **namati** are more 'primitive' non-denominative alternatives to the specialised denominatives **tapasyati** and **namasyati**. Stems in **a** do not lose the vowel before the suffix: so from **deva**, **devayati** 'he cultivates the gods, is pious'. Stems in **a** also form denominatives with lengthened **ā**. These latter are usually intransitive and conjugated in the ātmanepada, and may correspond to a transitive form in **ayati**: so from **śithila** 'slack', **śithilayati** 'slackens (*trans.*), makes loose' and **śithilāyate** 'slackens (*intrans.*), becomes loose'. More rarely, another type of denominative is found which lacks the **ya** suffix: thus from **ut:kaṇṭha** '[having the neck raised:] eager', **utkaṇṭhate** 'longs for, is in love with'.

Examples of denominative verbs which, because of their accent, are classed as class X verbs have been given in Chapter 7. Another such example is **mantr** (X **mantráyate**) 'takes counsel', which is really based on **mantraḥ** 'counsel', the latter deriving in turn from the root **man** 'think'. The absolutives of

Vṛddhi derivatives

Secondary nominal formations from existing nominal stems are made in a wide variety of ways in Sanskrit: thus from **rūpam** 'beauty', **rūpavant** (or **rūpin**—see Chapter 10) 'beautiful', **rūpavattara** 'more beautiful', etc. One of the most characteristic types of formation involves a strengthening to vṛddhi grade of the first syllable of the stem and the addition of a suffix, most usually **a** or **ya**. Stems ending in **a** or **ā** lose their final vowel before either suffix (so that one **a** may merely be exchanged for another). The general sense of the formation is something like 'belonging or appertaining to, deriving from', etc. From **puram** 'city', **paura** 'urban'; as a masculine substantive, **pauraḥ** 'citizen'. From **puruṣaḥ** 'man', **pauruṣa** 'manly'; as a neuter substantive, **pauruṣam** 'manliness'. From a consonant stem, **tapas** 'religious austerity', **tāpasaḥ** 'one who practises austerities, an ascetic'. From a feminine substantive **Yamunā** 'the river Yamunā (Jumna)', **Yāmuna** (*f.* **Yāmunī**) 'relating to the Yamunā'. Similarly, from **vidyā** 'learning', **vaidya** 'learned', **vaidyaḥ** 'physician'. Where sandhi has reduced the prefix **vi** to **vy** in the original noun, it is expanded by vṛddhi to **vaiy**: thus **vyākaraṇam** 'analysis, grammar', **vaiyākaraṇaḥ** 'grammarian'.

Two types of formation are especially noteworthy:

1 Many patronymics ('son or descendant of') are formed with vṛddhi and the suffix **a**: **Saubhadraḥ** 'son of Subhadrā'; **Mārīcaḥ** '(Kaśyapa) son of Marīci'; **Daivodāsa** 'descended from Divodāsa'. Stems ending in **u** usually make guṇa of this vowel as well as vṛddhi of the initial syllable: **Pauravaḥ** 'descendant of Puru'. The feminine of these forms is always in **ī**: **Draupadī** 'daughter of Drupada'. Instead of patronymic value, the forms may sometimes bear the sense of 'king' or 'leader': **Śaibyaḥ** 'king of the Śibis'; **Vāsavaḥ** '(the god Indra) chief of the Vasus'. And there are yet other kinds of relationship which may be similarly expressed—thus **Śaivaḥ** 'follower of the god Śiva'.

2 From adjectives and substantives, neuter abstract substantives are often formed by vṛddhi and the suffix **ya**. So **adhika** 'superior', **ādhikyam** 'superiority'; **sadṛśa** 'like, similar', **sādṛśyam** 'likeness, similarity'; **vi:manas** 'despondent', **vaimanasyam** 'despondency'; **sujanaḥ** 'good person', **saujanyam** 'benevolence, kindness'; **paṇḍitaḥ** 'scholar', **pāṇḍityam** 'learning, scholarship'.

Although both types of formation (and especially the latter) are fairly productive, the above remarks are intended merely to be explanatory: vṛddhi derivatives are listed in the vocabulary

Vocabulary

agni *m.* fire
aṅguli *f. or* **aṅgulī** finger
añjali *m.* the hands joined together (in *salutation or for alms*)
atikrānta [gone beyond:] past, bygone
atidāruṇa dreadful
atyudāra proud, noble
anu_rūpa conformable, suitable, proper
anvita accompanied by, full of
aparāgaḥ disaffection
a:pūrva unprecedented, strange
arthaḥ meaning
avagrahaḥ obstacle, restraint
a:viṣayaḥ [non-sphere:] matter beyond the scope (of)
ākhyā appellation, name
ātapaḥ heat (*esp.* of sun)
ātma-jā [born of oneself:] daughter
āyuṣmant long-lived (*see p. 112*)
āśrama-padam site of hermitage, hermitage
āsanna near; *ifc.* beside
ugra fierce
utsuka eager; **utsukam** eagerness
upakāraḥ help, aiding (of)
upajāpaḥ instigation to rebellion, 'overtures'
upapanna suitable, possible
ṛṣi *m.* seer
Kaṇvaḥ *pr. n.*
gāthā verse (*esp. in the āryā metre*)
guru heavy; *m.* teacher, elder, senior, guardian
cetas *n.* mind, heart
-jña *ifc.* knowing, aware of, recognising
tatrabhavant His Honour *etc.* (*see p. 116*)
tatrabhavatī that lady *etc.* (*see p. 116*)
tapas *n.* (religious) austerity
dāruṇa cruel
dhīmant wise
nir_utsuka without eagerness
patnī wife; **dharma-patnī** lawful wife
paravant [having another:] under another's control; beside oneself, overwhelmed
paryāpta sufficient
pārthivaḥ king, ruler
Puṇḍarīkaḥ *pr. n.*
prakṛti *f.* nature, disposition; *pl.* subjects (of king)
praṇidhi *m.* (secret) agent
pratijñā promise
prahṛṣṭa delighted
bakulam bakula-tree blossom
bahumānaḥ respect
brahman *n.* (religious) chastity
bhagavant reverend (sir) (*see pp. 116–17*)
bhadra good; *m. voc.* my good fellow
bhavanam house, residence
bhavant you (*see pp. 116–17*)
Bhūrivasu *m., pr. n.*
mandāraḥ, mandāra:vṛkṣakaḥ coral-tree
mahiman *m.* greatness
Mah»:êndraḥ [the great] Indra
mālā garland
mṛgayā hunting, the chase

yath»_ôkta as stated, as described
rathyā [carriage-]road, street
ramaṇīya attractive
lajjā shame, embarrassment
lekhaḥ letter, epistle
valaya *m./n.* bracelet; circle, enclosure
vikramaḥ valour
vighnaḥ obstacle, hindrance
vibhūti *f.* splendour, wealth; *pl.* riches
vivasvant *m.* [the Shining One:] the sun
viṣam poison; viṣa-kanyā poison-girl
Viṣṇuśarman *m., pr. n.*
vismayaḥ astonishment
velā time (of day)
Vaideha belonging to (the country of) Videha
vyasanam weak spot, weakness
vyāpāraḥ occupation
śatru *m.* enemy
śāśvata (*f.* ī) perpetual
sakhe *voc. of* sakhi *m.* friend
sacivaḥ counsellor, minister
saṃdarśanam sight, beholding (of)
saṃnihita present (*as opp.* absent)
samāgamaḥ meeting with, union
saṃbhāvya credible
saṃmardaḥ crush, encounter, throng
sādhu good; *n.* sādhu bravo!
sutā daughter
Saudhātaki *m., pr. n.*
hetu *m.* motive, ground for (*loc.*)
homaḥ oblation, sacrifice

anu + sthā (I anutiṣṭhati, *p.p.* anuṣṭhita) carry out, perform, act
anu + smṛ (I anusmarati) remember
abhi + dhā (III abhidadhāti, *p.p.* abhihita) say, speak
abhi + vad *caus.* (abhivādayate) greet
ā + diś (VI ādiśati) order, proclaim
ā + śaṅk (I āśaṅkate) fear, doubt, be afraid
utkaṇṭhate *denom.* long for, be in love with (*gen.*)
upa + labh (I upalabhate) acquire, ascertain, discover
upa + sthā (I upatiṣṭhate) stand near, be at hand
kṣam (I kṣamate) be patient, endure
gam *caus.* (gamayati) spend (time)
tarj *caus.* (tarjayati) threaten, scold
dah (I dahati) burn
ni + kṣip (VI nikṣipati) throw, cast into (*loc.*); place, deposit
ni + vid *caus.* (nivedayati) report, inform someone (*dat./gen.*) of something (*acc.*)
ni + vṛt (I nivartate) go back, return
pari + vṛdh *caus.* (parivardhayati) cause to grow, tend (plants)

prati + budh (IV pratibudhyate) wake up (*intrans.*)
pra + sthā *caus.* (prasthāpayati) despatch
man (IV manyate) think, suppose
vac (II vakti, *p.p.* ukta) tell, say
vṛt (I vartate) exist *etc.* (*see chapter text*)
vṛdh (I vardhate) increase, prosper; + diṣṭyā: *see chapter text*
sam + car (I saṃcarate) walk, stroll
sam + diś (VI saṃdiśati) command
sam + ṛ *caus.* (samarpayati) hand over to (*dat./gen.*)
sam + mantr (X saṃmantrayati) take counsel, consult
smṛ *caus.* (smārayati) cause to remember, remind
han *caus.* (ghātayati) cause to be killed, have killed

atha now (*as unemphatic introductory particle*)
kaccid (*interrogative particle introducing tentative enquiry*) perhaps?
kim iti with what in mind? why?
tataḥ thereupon, then
nāma (*often used as an emphatic particle*) indeed *etc.*
nis *ibc.* without, lacking (*see chapter text*)
prāk previously, before
prāyeṇa generally
bahuśaḥ often
yathā *ibc.*, *see chapter text*
sa *ibc.*, *see chapter text*
saṃprati now
hi assuredly

Exercise 9a किमुक्तवानसि ।१। संप्रति निवर्तामहे वयम् ।२। कृताञ्जलिः प्रणमति ।३। सर्वानभिवादये वः ।४। सखे पुण्डरीक नैतदनुरूपं भवतः ।५। यावदुपस्थितां होमवेलां गुरवे निवेदयामि ।६। कच्चिदहमिव विस्मृतवांस्त्वमपि ।७। परवन्तो वयं विस्मयेन ।८। आर्य अपि शत्रोर्व्यसनमुपलब्धम् ।९। तत्किमित्याशङ्कसे ।१०। अहमधुना यथादिष्टमनुतिष्ठामि ।११। भगवन् न खलु कश्चिदविषयो नाम धीमताम् ।१२। शकुन्तला सखीमङ्गुल्या तर्जयति ।१३। साधु सखे भूरिवसो साधु ।१४। किमयं प्रतिबुद्धो ऽभिहितवान् ।१५। अथ सा तत्रभवती किमाख्यस्य राजर्षेः पत्नी ।१६। भद्र अथाग्निप्रवेशे सुहृदस्ते को हेतुः ।१७। परवती खलु तत्रभवती न च संनिहितगुरुजना ।१८। दिष्ट्या धर्मपत्नीसमागमेन पुत्रमुखसंदर्शनेन चायुष्मान्वर्धते ।१९। तत्किमयमार्येण सलेखः पुरुषः कुसुमपुरं प्रस्थापितः ।२०। तत्रभवान्कण्वः शाश्वते ब्रह्मणि वर्तते इयं च वः सखी तस्यात्मजेति कथमेतत् ।२१। ममापि कण्वसुतामनुस्मृत्य मृगयां प्रति निरुत्सुकं चेतः ।२२। अपि चन्द्रगुप्तदोषा

अतिक्रान्तपार्थिवगुणान्स्मारयन्ति प्रकृती: ।२३। एतामसंभाव्यां ब्राह्मणस्य प्रतिज्ञां श्रुत्वा ससचिवो राजा प्रहृष्टमना विस्मयान्वित: सबहुमानं तस्मै विष्णुशर्मणे कुमारान्समर्पितवान् ॥२४॥

Exercise 9b Use the past active participle where appropriate. 'You' when preceded by an asterisk is to be translated by **bhavant.**

1 Is (your) austerity without·hindrance? 2 Friend Makaranda, are *you in love with Madayantikā? 3 But where did Mālatī see Mādhava before? 4 Lady, a shame·less Lakṣmaṇa herewith [**eṣaḥ**] salutes (you). 5 What do *you [*pl.*] say? 6 Mālatī has·a·noble·nature. 7 The riches of Minister·Bhūrivasu are indeed attractive. 8 There is a dreadful throng·of·people. 9 I told *you the story·[**vṛttāntaḥ**]·of·(my)·first·sight of Śakuntalā. 10 Reverend Arundhatī, I Sīradhvaja (King) of Videha greet (you). 11 Are Candragupta's·subjects responding to [**kṣam**] our·overtures? 12 He thinks me actually not·present. 13 A rather [**ko ›pi**] strange ground·for·respect towards [*loc.*] (one's) elders, Saudhātaki! 14 This (man), employed·by·Rākṣasa, had Parvateśvara killed by a poison·girl. 15 (She) casts the garland·of·bakulas into Mādhava's joined hands. 16 (I) congratulate *you on your greatness·in·valour, sufficient·for·the·aiding·of·Mahendra. 17 Thereupon there enters, her·occupation·as·described, together with two [female] friends, Śakuntalā. 18 Truly [**nanu**] friend, we [two] often walk along [*instr.*] the very street·beside·the·minister's·residence—so this is possible. 19 To Candragupta's·subjects assuredly it is Cāṇakya's·faults which are grounds·for·disaffection. 20 Friend, the sun burns without·restraint, as cruel as fate. 21 Bravo, Vṛsala, bravo! You have commanded (this) after consulting with my own [**eva**] heart. 22 Ah! the meaning·of·the·verse is 'I am one·who·has·[**jña**]·news·of·Kusumapura, and *your·agent'. 23 See, we two have entered Prajāpati's hermitage, its·coral· trees·tended·by·Aditi. 24 This time when·the·heat·is·fierce that lady generally spends with·her·friends on the banks·of·the·Mālinī with·[**vant**]·(their)·enclosures·of·creepers.

10

Paradigms: Stems in ī and ū, strī; stems in in; present participles in ant, mahānt; imperative (para. and ātm.) of nī

Stems in *ī* and *ū*

Polysyllabic stems in ī such as nadī were introduced in Chapter 7. The declension of the few polysyllables in ū is exactly parallel, with the important exception that they add ḥ in the nominative singular. Quite different from these, and parallel to each other, are the monosyllabic stems in ī and ū: these in effect are like consonant stems, with ī/ū changing to iy/uv before vowels (though they have the option of the special feminine endings ai, āḥ and ām).

It will be noted that the word strī 'woman' behaves more like a polysyllabic than a monosyllabic stem: it is to be treated as one, and probably was one in origin.

It has already been mentioned that nouns like nadī are rare at the end of an exocentric compound. Sometimes the difficulty is surmounted by the addition of the adjectival suffix ka: so sa_patnī~ka 'with one's wife', pravṛtta;bībhatsa:kiṃvadantī~ka '(citizens) among whom foul rumours are current'. The sign ~ is used here to indicate that the suffix is added to the compound as a whole. Exocentric compounds based on ī/ū monosyllables and determinatives formed with verbal roots in ī and ū do occur, and are most usually inflected like the plain monosyllables (alternative forms being possible, but neuter forms of any kind being little found). Examples are su;dhī 'of good intelligence', padma-bhū 'sprung from a lotus'.

Stems in *in*

The inflexion of stems in in presents little difficulty. They are essentially single-stem, but the final n drops before consonants

and in the nominative (vocative) and accusative neuter singular. The nominative singular masculine ends in ī, and the nominative, vocative and accusative neuter plural in īni; the feminine adds ī—thus **dhaninī**.

The suffix **in** is a common alternative to the suffix **vant** after stems in **a** or **ā**, the final vowel being dropped. Thus **balavant** or **balin** 'possessing strength, strong'; **śikhāvant** or **śikhin** 'crested'. With the same meaning, but rare, are the suffixes **vin** (in particular, after a number of nouns in **as**) and **min**. Two common examples of the former are **tapasvin** 'practising austerities, ascetic' (also 'pitiable') and **manasvin** 'possessed of intelligence'. The substantive **svāmin** 'owner, master' derives from **sva** 'own' and the suffix **min**.

in as a verbal suffix

The same suffix may also be added, with strengthening of the root, to verbs: so from the root **pat**, **pātin** 'flying, falling'. [In this instance at least, it might seem that the suffix can be regarded as added to the verbal action noun **pātaḥ** 'flight, fall', and certainly the distinction between the 'primary' formation described here and the 'secondary' formation described above is not absolute. But there are limiting cases of difference of form: thus from **bhuj** 'enjoy', the velar consonant of **bhogaḥ** 'enjoyment' contrasts with the palatal of **bhojin** 'enjoying'.] In this formation the root syllable is almost invariably heavy, medial **a** being lengthened where necessary to **ā**. Roots ending in **ā** take a connecting **y**: thus **sthāyin** 'remaining, stable'.

The formation has an active verbal meaning, close to that of the present participle. Where it differs from this latter is in tending towards a more general, characterising sense: e.g. **nagaragāmī mārgaḥ** 'the road going to the city'. The difference is conveniently illustrated by the phrase **Candragupt›-ânuyāyinā rāja-loken› ânugamyamānaḥ** 'being attended (on this occasion—*present participle*) by the princes that (would normally—*adjective in* **in**) attend Candragupta'.

Here are examples from the verbs **chid** 'cut out', **anu + kṛ** 'imitate', **hṛ** 'carry', **śaṃs** 'proclaim':

vimarśa-cchedi vacanam [the speech is doubt-removing:] (her) words are such as to remove all doubt

sakhe, kv› êdānīm upaviṣṭaḥ priyāyāḥ kiṃ cid anukāriṇīṣu latāsu dṛṣṭiṃ vinodayāmi? Friend, where shall I now

[being seated, distract:] sit and distract my gaze among vines that somewhat imitate my beloved?

kiṃ Kaṇva-saṃdeśa-hāriṇaḥ sa_strī˜kās tapasvinaḥ? ascetics with women, bringing a message from Kaṇva (you say)?

aye, dakṣiṇena priyā-caraṇa˘-nikṣepa-śaṃsī nūpuraśabdaḥ ah, a sound of anklets to the right, proclaiming my beloved's tread

While it may not always be easy to distinguish the meaning of this formation from that of the present participle, certain clear-cut distinctions of a formal nature do exist. The present participle may govern an accusative and may not normally stand at the end of a compound (in these respects it resembles a finite verb form). The verbal noun in **in**, on the other hand, with rare exceptions cannot govern an accusative and (as the above examples illustrate) is commoner at the end of a compound than as an isolated form.

Present participle

Two participles are attached to the present stem (and other thematic a paradigms), one in **ant** (parasmaipada) and one in **amāna** (ātmanepada): so **nayant** 'leading', **vartamāna** 'going on, current, contemporary'.

The declension of participles in **ant** differs from that of stems in **vant/mant** in only two particulars: the nominative singular masculine ends in **an** (not **ān*), and the feminine (and the neuter dual form) is **antī** (not **atī*). (Remember that by sandhi a final **an** becomes **ann** before vowels.)

[On the formation of athematic participles (Chapter 12 onwards) the following points should be noted. The feminine (and neuter dual) is in **atī** (this is also an option for class VI verbs and futures). The strong stem is like the third person plural parasmaipada without the final i, and in reduplicated verbs is therefore simply at: note that as a further consequence the nominative singular *masculine* (as well as neuter) in these verbs ends in **t** not **n**, e.g. **dadat** '(he) giving'. For athematics, the ātmanepada termination is **āna** not **amāna**.]

It was pointed out in Chapter 5 that where the English participle in '-ing' represents an action prior to that of the main verb its usual Sanskrit equivalent is the absolutive. The Sanskrit present participle is therefore normally reserved for actions or states which can be seen as contemporaneous with those of the main verb. Whether active or middle, it agrees syntactically with the

subject and governs an object in the accusative:

purā kila Karāl»-āyatane Mālatīm upaharann Aghoraghaṇṭaḥ kṛpāṇa;pāṇir Mādhavena vyāpāditaḥ some time ago, it seems, while (engaged in) sacrificing Mālatī in the temple of Karālā, Aghoraghaṇṭa knife in hand was slain by Mādhava

ati:kṛpaṇāḥ khalv amī prāṇāḥ, yad upakāriṇam api tātaṃ kv> āpi gacchantam ady> āpi n> ānugacchanti that life (of mine) is indeed extremely niggardly, in that even today it does not follow (my) father, although he was my benefactor, as he goes somewhere (*the father has died*)

vanaṃ gatena mayā kā cid a;śaraṇyā vyakta;kārpaṇyā> śru muñcantī vanitā vilokitā having gone to the forest I saw a woman without refuge and of obvious wretchedness shedding tears

Beyond simple contemporaneity, a casual or (with the addition of **api**) a concessive force may be implied. One particular implication, that of responsibility, 'doing B by virtue of doing A', deserves special mention. It may usually be turned in English by the translation 'in/by (doing *etc.*)':

ātmanā kṛto ›yaṃ doṣaḥ Saṃjīvakaṃ Piṅgalakasakāśam ānayatā it is (I) myself, in bringing Saṃjīvaka to Piṅgalaka, who have done this mischief

evam atidurmanāyamānaḥ pīḍayati māṃ vatsaḥ the dear child tortures me by being so miserable

The verb **as** 'be' forms a present participle **sant**, feminine **satī**, which may function as an adjective meaning 'real, true, good, virtuous' (hence 'suttee'). As a participle it is sometimes added pleonastically to predicative adjectives, particularly compounds: e.g. **prasanna;manasā satā Mādhavena** 'by Mādhava, being of tranquil mind'.

mahānt

The adjective **mahānt** 'great' is irregular in having a strong stem in **ānt** (the middle and weak stem is **mahat**). The feminine is **mahatī**, the nominative singular masculine **mahān**. The stem form for karmadhāraya and bahuvrīhi compounds is **mahā**, for others **mahat**.

enam

enam is an enclitic pronoun, occurring only in the accusative (**enam, enām, enat; enau, ene; enān, enāḥ, enāni**), the instrumental singular (**enena, enayā**) and the genitive/locative

dual (**enayoḥ**). (Of these the commonest forms are **enam** and **enām**.) It is used as an unemphatic third person pronoun ('him, her'), not usually adjectival, and normally referring to persons. Oblique cases other than the accusative may be supplied by the pronoun **ayam** (see Chapter 5).

Stem forms in composition

It may be useful to summarise here the ways in which the form of a stem as it appears in a compound may differ from the form in which the word is quoted in a dictionary (apart from the normal operation of the rules of external sandhi). Of nouns in general it need only be pointed out that consonant stems show their middle form: so **ātman** becomes **ātma**; **dhanin**, **dhani**; and **bhagavant**, **bhagavat** (this last being at any rate the form in which such stems are often quoted). The use of pronouns in composition is somewhat restricted. The first person forms **mat** and **asmat**, second person **tvat** and **yuṣmat** (dual forms are hardly found), and the demonstrative **tat** are used freely, except as the final member of the compound. The relative **yat** is also used freely, but only as the first member. Of the interrogative pronoun **kaḥ**, the (primarily neuter) form **kim** occurs quite often: not, of course, in the animate sense of 'who(m)', but capable of qualifying a substantive of any gender—as in **kim;vyāpāra** 'of whom the occupation (**vyāpāraḥ** *m.*) is what?' The pronouns **ayam**, **enam** and **asau** have as stem forms **idam** and **adas**.

Certain words change to forms from different, though related, stems when used in composition. So, at the end of a compound, **ahan** 'day', **rājan** 'king', **rātri** 'night' and **sakhi** 'friend' become a stems: **aha**, **rāja**, **rātra** and **sakha**. **mahānt** 'great' when forming the prior member of a karmadhāraya or, in consequence, a bahuvrīhi compound regularly changes to **mahā**: the stem form **mahat**, even in the substantival sense of 'great man', is not very much used. Two of the changes mentioned are illustrated in the karmadhāraya **mahā:rājaḥ** 'great king'.

The imperative

One way of expressing a command or wish in Sanskrit is by means of the imperative mood, which is a part of the present stem: so **gaccha** 'go!', **paritrāyasva naḥ** 'save us!'. The imperative is in effect confined to the second and third persons. The first person forms given in grammars to complete the paradigms are really survivals of the old subjunctive mood, and at any rate

are not particularly common; first person expressions like 'let's go' are usually put in the indicative—thus **gacchāvaḥ**.

In moderately urgent second person commands, the verb, as is natural, tends to stand first (after any vocative), unless special emphasis is put on some other item in the sentence:

> **sūta, preray› âśvān** driver, start the horses

> **masī-bhājanaṃ pattraṃ c › ôpanaya** bring inkpot and paper

But if an absolutive is also used, chronological sequence should be preserved:

> **vayasya, upasṛtya Lavaṅgikā-sthāne tiṣṭha** go up and stand in Lavaṅgikā's place, friend

If less urgent instructions or a wish are in question, the verb may stand elsewhere, often (and particularly in the latter case) at the end:

> **sakhe Virādhagupta, tvam anen› aiv› āhituṇḍikacchadmanā punaḥ Kusumapuram eva gaccha** Virādhagupta my friend, you are to go back again to Kusumapura in this same disguise of a snake-charmer

> **vatsa, ciraṃ pṛthivīṃ pālaya** my child, long may you protect the earth

When an imperative is genuinely 'third person', the same various principles apply:

> **ārye, tiṣṭhatu tāvad ājñā-niyogaḥ** good (wife), for the moment [let the entrusting of orders stand:] never mind what orders I have for you

> **atrabhavatī tāvad ā prasavād asmad-gṛhe tiṣṭhatu** this lady, then, should remain in our house till her confinement

But where the third person is used as a polite form of address, it is particularly common for the imperative to stand as penultimate word followed by the quasi-pronoun:

> **bho bhos tapasvinaḥ, tapo-vana-saṃnihita:sattvarakṣaṇāya sajjībhavantu bhavantaḥ** ho there ascetics, prepare [for the defending of:] to defend the creatures about the ascetic grove

The second person imperative of **bhū** does not usually stand as first word. So **sthiro bhava** 'be firm'. The second person forms of **as** are rare, but the third person forms are freely used and, of

course, are necessary as copula where indicative forms could be dispensed with:

viditam astu deva-pādānām be it known to Your Majesty['s feet] . . .

The use of the imperative in an **iti** clause is a device allowing the representation of 'indirect command' in the widest sense. Translation by means of the English infinitive is usually appropriate:

nanv idānīm eva mayā tatra Kalahaṃsakaḥ preṣitaḥ 'pracchannam upagamya Nandana›-āvāsa-pravṛttim upalabhasv›' iti why, I have just now sent Kalahaṃsaka there, [(saying) 'after approaching stealthily find out events in Nandana's house':] to find out discreetly what has been happening in Nandana's house

To express a prohibition the negative particle to be used with the imperative is **mā**, e.g. **mā gaccha** 'don't go'. This, however, is rare, the more elegant alternative (as mentioned in Chapter 15) being the use of **mā** with the unaugmented form of the aorist or occasionally of the imperfect. Even this is not especially frequent. The usual way of expressing a prohibition if it implies 'cease to' is simply **alam** or some other particle with the instrumental: **alaṃ śokena** 'do not grieve (any more)'. But in other circumstances, probably commonest is the use of the gerundive (Chapter 12):

Vṛṣala, sa_viṣam auṣadham—na pātavyam Vṛṣala, the medicine's poisoned—don't drink it

Abstract nouns

Mention was made in the previous chapter of the formation of neuter abstract nouns (i.e. substantives) by means of vṛddhi, e.g. **pāṇḍityaṃ** 'learning'. Another device to achieve the same effect, and a simpler one to apply, is the use of the suffixes **tvaṃ** (neuter) and **tā** (feminine, this latter normally restricted to occurrence after a stem ending in a short vowel, usually **a**): so **paṇḍitatvaṃ** and **paṇḍitatā** 'learning', or more explicitly 'being a paṇḍit'. These suffixes may be added not merely to simple words but also to whole compounds: e.g. **ramaṇīya:darśana~tā** 'the state of having an attractive appearance'. [As in the case of the adjectival suffix **ka**, discussed above, the sign ~ indicates that the suffix is to be added to the compound as a whole. The following example will illustrate the potential difference of meaning: **nis_pāṇḍitya** means '(who is)

'without scholarship'; **niṣ_paṇḍitatva** would be a very improbable formation with the same meaning; but **niṣ_paṇḍita˜tva** means 'the state of being without a paṇḍit', as in the sentence **lajjayati grāma-nivāsino niṣ_paṇḍita˜tvam** 'being without a paṇḍit embarrasses those living in the village'.]

Most of the uses of abstract nouns possible in English are possible also in Sanskrit. In particular (and in contrast to Latin and Greek), their use as the subject of an active verb does not imply any vivid personification of the abstract concept:

ata eva māṃ prayojana-śuśrūṣā mukharayati that is why the *desire to learn* [*śuśrūṣā*] of (your) motives is making me [talkative:] so persistent

Often an abstract noun is the subject of a nominal sentence:

rājñāṃ tu carit›:ârtha˜tā ›pi duḥkh›:ôttar» aîva but for kings, [even the state of being one whose aims are effected has as a consequence unhappiness:] even success is attended with unhappiness

The difference between Sanskrit and English idiom lies in the thoroughness with which Sanskrit exploits the various, possible uses of abstract nouns, and particularly in the potential length of abstract compounds. The following sentence easily permits of literal translation:

sa ○ Auśanasyāṃ daṇḍa-nītau catuḥṣaṣṭy:aṅge jyotiḥ-śāstre ca paraṃ prāvīṇyaṃ upagataḥ and he has attained a high proficiency in the political science of Uśanas and the [sixty-four-limbed:] sixty-four branches of astronomy

But what in this particular sentence is unremarkable represents a regular Sanskrit idiom whereby almost any verb of motion (and some others implying acquisition etc.) may be construed with the accusative of almost any abstract noun to express what we most usually represent in English by 'become': so, in the above, 'he has become highly proficient'. Another example, showing better the scope of the idiom, is:

tad idānīṃ rāj›-ârtha˜tām āpadyate that now [arrives at king-property-ness:] becomes the property of the king

Hence the common idiom for 'he dies', **pañcatvaṃ gacchati** 'he becomes five', i.e. 'is resolved into the five elements'.

Furthermore, the causative of these verbs, and any other verb of appropriate sense such as **nī** 'lead', can be used in the sense of

producing a certain condition in someone or something, i.e. 'making A [into] B':

loke gurutvaṃ viparītatāṃ ca

sva:ceṣṭitāny eva naraṃ nayanti

in (this) world it is his own actions which [lead a man to important-ness and opposite-ness:] make a man important or the reverse

In English we know without thinking about it that the phrase 'the greenness of the grass' is related to the phrase 'green grass'. In Sanskrit it is often advisable to keep the point more explicitly in mind. To take an example of extreme simplicity, a commentary discussing an author's use of the term **vyavahāra** 'litigation' in the plural says **tasy› âneka:vidha˜tvaṃ darśayati bahuvacanena** 'he shows by the plural the several-sortedness of it'. We may, if we wish, translate this as 'he indicates by the plural its manifoldness'. But we shall remind ourselves more plainly what we are talking about, besides being fairer to the simplicity of the original, if we say 'he indicates by the plural that it is of several sorts'. Often at any rate literal translation is impossible:

n› âsty eva dhvaniḥ, prasiddha:prasthāna-vyatire-kiṇaḥ kāvya-prakārasya kāvyatva-hāneḥ [*dhvani* (*a technical term of literary criticism*) just does not exist, from the abandonment of [/deficiency in] poetry-ness of a type of poetry distinct from established ways:] there is no such thing as *dhvani*, for a kind of poetry which transgressed the recognised norms would cease to be poetry

It would be quite mistaken to suppose, on the basis of such usages, that the 'thought' of Sanskrit writers is somehow more 'abstract' than our own. It would be truer to say that their style is nominal rather than verbal. In coming to grips with academic prose, students tend to be vague and ill at ease about the meaning of sentences until the purely syntactical nature of this difference sinks in. And, as was implied above, even in translating quite simple nominal phrases the possibility of 'denominalisation' in English should always be kept in mind.

In brief, the difference between English and Sanskrit usage is that English noun clauses ('that the grass is green') and noun phrases with a verbal component such as an infinitive ('for the grass to be green') tend to be replaced in Sanskrit by a straight abstract noun ('the greenness of the grass'). Normally, when both subjective and objective genitives are involved, only the

objective genitive is compounded with the abstract—e.g. **bālānāṃ kusum›-âvacayaḥ** 'children's flower-picking': 'for children to pick flowers'.

Furthermore, the use of the abstract noun in various oblique cases corresponds to English adverbial clauses and phrases of various kinds. Commonest is the ablative of cause:

> **suhṛt-sampādita˜tvāt sādhutara:phalo me manorathaḥ** [from being brought about by (my) friend:] because (you my) friend brought it about, my desire (has been) better rewarded

No doubt because its ablative is not distinct in form from its genitive, the suffix **tā** is less usual here than **tvaṃ** or a vṛddhi derivative. But it is common enough in the instrumental, another case which is used to express cause ('by (reason of)'):

> **asau punar abhiniviṣṭayā dṛśā Mālatī-mukh›-âvalokana-vihasta˜tayā viṣama:viracit›:aîka:bhāgāṃ tāṃ eva bahu manyamānā 'mahān ayaṃ prasāda' iti gṛhītavatī** but she with an intent glance, highly esteeming that same (garland) of·which·one·portion·was·worked·unevenly [by clumsiness through gazing:] because·(I)·had·been·clumsy. through·gazing·on·Mālatī's·face, accepted it (with the words) ['this is a great favour':] 'thank you very much indeed'

The dative is normally used with another type of abstract noun, the verbal action noun, to express purpose. Examples of this, such as **nṛpa-darśanāya** 'in order to see the king', have already been encountered. The locative expresses circumstance of one kind or another: **kula-kṣaye** 'on the destruction of the family: when/if the family is destroyed', **prayojan›ôtpattau** 'if/when/as the need arises'. The addition of **api** gives concessive force: **kula-kṣaye ›pi** '[even on destruction of the family:] despite destruction of the family: though the family is/were to be destroyed'.

Exclamations

The English 'what (a) . . .', though it has direct Sanskrit equivalents such as **kīdṛśa**, is more usually represented by the particle **aho** 'oh!' followed by a substantive in the nominative case:

> **aho saṃvaraṇam** what duplicity!
> **aho rāga-parivāhiṇī gītiḥ** [oh the song overflowing with passion/ 'musical mood':] what an impassioned song!

Where the whole emphasis would be put on an adjective qualifying the substantive, the phrase is often turned round and the adjective becomes an abstract noun: in other words, 'oh the blúe sky!' becomes 'oh the sky's blúeness!' Similarly in English, according to the particular emphasis intended, we may say either 'what a blue ský!' or 'how blúe the sky is!' The normal suffix here is **tā**, or a vṛddhi derivative, rather than **tvam**:

aho vaidagdhyam [oh the cleverness:] how cléver (she is)!

aho sukha-pratyarthi˜tā daivasya [oh the·being· hostile·to· happiness of fate:] how hóstile fate is to happiness!

Sentences containing 'how' are slightly ambiguous in English because they can be stressed more than one way. For this reason, an acute accent has been added to mark the main sentence stress: this falls somewhere on the word or phrase which appears as a nominative substantive in the Sanskrit:

aho vyabhrā diśaḥ what a cloudless sky! *or* how cloudless the ský is!

aho diśāṃ vyabhratā how cloúdless the ský is!

aho ceṣṭā-pratirūpikā kāmi:jana-manovṛttiḥ how like to the deed (itself) is a lover's imaginátion!

'Containing'

The word **garbhaḥ** 'womb, foetus' occurs at the end of a bahuvrīhi compound with the sense 'having inside, containing': e.g. **dhana:garbham bhāṇḍam** 'box containing money'; or, as a sentence, 'the box has money in it'.

Verbal nouns in *ti*

The suffix **ti** may be added to the weak grade of a root to form a feminine substantive. Thus **gati** (cf. Greek *básis*) 'going, procedure, course'. The formation is less productive than those in **a** and **ana**, and less 'action-oriented', tending towards a more general sense. The **ti** is normally treated exactly like the **ta** of the past participle (and is seldom found with verbs that form their past participles in **ita** or **na**). Other examples are **bhakti** 'devotion', **dṛṣṭi** 'sight, faculty of sight', **mati** 'thought', **siddhi** 'achievement', **vṛddhi** 'growth'. A number of roots ending in **d**, although forming a past participle in **na**, do take this suffix: thus **utpatti**, from **ut + pad**, 'arising'.

Vocabulary

añcalaḥ border (of dress)
atiśaya surpassing
an:adhyayanaṃ [non-studying:] holiday from lessons
apathya-kārin [doing what is unwholesome (to king):] traitor
apavādin decrying
a:pramādin [not negligent:] vigilant
abhiyogaḥ intentness, preoccupation
avayavaḥ portion, particle
asuraḥ demon
ādeśaḥ command
āyudhaṃ weapon
āveśaḥ attack (of emotion)
utsarpin high-soaring
utsāhaḥ enthusiasm
upagrahaḥ conciliation, winning over
uparodhanaṃ besieging (of)
upādhyāyaḥ teacher
eka *pron. adj.* one, alone
enam *see chapter text*
kalakalaḥ disturbance, noise
kārin doing
kāryaṃ affair, business
kidṛśa (*f.* ī) of what kind? of what kind! what (a)!
kṣitipati *m.* king
kṣipra:kārin [swift-acting:] precipitate
:garbha *see chapter text*
gṛhaṃ quarters, chamber
gṛha-janaḥ family (*more particularly* wife)
cakravartin *m.* emperor
daṇḍaḥ stick; punishment
darśanīya attractive
darśin seeing, that see
diś (dik) *f.* cardinal point, region (of sky); *pl.* sky, skies
duḥ:śīla irritable
dur:ātman vile
dṛḍha firm
Nandanaḥ *pr. n.*
nir_daya pitiless
nṛpaḥ king
nyāyya regular, right
pakṣa-pātin on the side of, partial to
paṅkti *f.* row, line
Pañcavaṭī *name of a place*
paṭaḥ cloth, robe
pati *m.* lord (of)
parijanaḥ attendant, servant
pipīlikā ant
pauraḥ citizen
pratijñā promise, assertion
pratividhānaṃ precaution, countermeasure against (*gen.*)
pratyavāyaḥ reverse, annoyance
pratyāsanna near, at hand, about
pratyutpanna prompt, ready
pratyutpanna:mati ready-witted
prabhūta numerous
prārthanā longing
Candanedāsaḥ *pr. n.*
chidraṃ hole, chink
tapasvin *m.* ascetic
tīkṣṇa sharp, severe
tīkṣṇa:rasaḥ [sharp liquid:] poison
tīkṣṇa:rasa-dāyin [poison-giving:] poisoner
tīrthaṃ ford, sacred bathing place

taikṣṇyam sharpness
trikālam [the three times:] past, present and future
mati *f.* thought, wit
Madayantikā *pr. n.*
Manmathaḥ (name of the god of) Love
mahārghya valuable
Mādhavyaḥ *pr. n.*
muni *m.* sage
mlecchaḥ barbarian
rakṣas *n.* devil
vayas *n.* youth, age
Vasiṣṭhaḥ *pr. n.*
vidhā kind, sort; **-vidha** such as
vimardaḥ conflict
vivekaḥ discrimination
vihārin roaming
vyagra engrossed, intent
śayanam repose, sleeping; **śayana-gṛham** bed-chamber
śarad *f.* autumn
śiṣṭa learned; **śiṣṭ›-âna-dhyayanam** holiday in honour of learned (guests)
śūnya empty, devoid (of)
śokaḥ grief
baṭu *m.* young brahmin (student); fellow (*used contemptuously*)
balam force, strength; *sg. or pl.* (military) forces
balāt forcibly
bahu many
bhaktam food
bhakti *f.* devotion, loyalty
bhāvin future, imminent
bhitti *f.* wall
bhīru fearful
madhura sweet
śobhā brilliance, beauty
śreṣṭhin *m.* eminent business-man, merchant
sakhī [female] friend; wife of one's friend
samayaḥ occasion, season
samādhi *m.* concentration [religious] meditation
sambandhaḥ union
sambhṛta assembled, prepared; augmented
sarpaḥ snake
salilam water
sahabhū inherent, natural
sāmnidhyam presence
s›_âvadhāna careful
siddhi *f.* accomplishment, success
suraḥ god
suhṛttamaḥ close friend
strī woman
svāmin *m.* master
svīkaraṇam marrying
svairam gently

anu + gam (I anugacchati) follow, attend
anu + bhū (I anubhavati) experience, undergo
anu + rudh (IV anurudhyate) adhere to, comply with (*acc.*)
ava + lok (X avalokayati) see
ākulayati ***denom.*** confuse, disturb
ā + kṛṣ (I ākarṣati) drag, draw
ā + pad (IV āpadyate, *p.p.* āpanna) attain, come to
ut + pad ***caus.*** **(utpādayati)** cause to arise, cause

ut + veṣṭ *caus.* (udveṣṭayati) unwrap, open (letter)
khel (I khelati) play
cint (X cintayati) reflect, think things over
tvar (I tvarate) hurry; *caus.* tvarayati
dah *caus.* (dāhayati) make burn, cause to be fired
dṛś *caus.* (darśayati) cause to see, show
ni + grah (IX nigṛhṇāti) repress, restrain
nis + gam (I nirgacchati) go away, retire from *(abl.)*
pari + tuṣ *caus.* (paritoṣayati) make satisfied, tip, reward
pari + trai (I paritrāyate) rescue, save
pari + pāl (X paripālayati) guard, preserve, keep intact
pari + bhraṃś (IV paribhraśyate, *p.p.* paribhraṣṭa) fall, drip, slip
pari + hṛ (I pariharati) avoid, shun, resist
prati + as (IV pratyasyati) cast aside
pra + sthā (I pratiṣṭhate) set forth
bhañj (VII bhanakti, *p.p.* bhagna) break, shatter
mudrayati *denom.* stamp, seal
vand (I vandate) venerate, worship
vi + jñā *caus.* (vijñāpayati) say politely, request, entreat, beg
vi + sṛj *caus.* (visarjayati) release, dismiss
vīj (X vījayate) fan
sam + stambh (IX saṃstabhnāti, *absol.* saṃstabhya) make firm, sustain, compose
atah from this
aho bata oh alas!
kila apparently, it seems that
tā, tvaṃ *abstract noun suffixes; see chapter text*
bhoḥ (*in calling*) oh! ho! (*irreg. sandhi* bho *before vowels and voiced consonants*)
sāṃpratam now, at once

Exercise 10a पश्य माधवस्यावस्थाम् ।१। महति विषादे वर्तते ते सखीजन: ।२। इदं तत्प्रत्युत्पन्नमतित्वं स्त्रीणाम् ।३। अहो दर्शनीयान्यक्षराणि ।४। मुहूर्तमुपविशत ।५। भो: श्रेष्ठिन् चन्दनदास एवमपथ्यकारिषु तीक्ष्णदण्डो राजा ।६। अनुभवतु राजापथ्यकारित्वस्य फलम् ।७। प्रत्यासन्न: किल मृगयाविहारी पार्थिवो दु:षन्त: ।८। गच्छतां भवन्तौ ।९। भोस्तपस्विन् चिन्तयन्नपि न खलु स्वीकरणमत्रभवत्या: स्मरामि ।१०। सखे माधव्य दृढप्रतिज्ञो भव ।११। अहो निर्दयता दुरात्मनां पौराणाम्—अहो रामस्य राज्ञ: क्षिप्रकारिता ।१२। भगवन्मन्मथ कुतस्ते कुसुमायुधस्य सततैक्ष्ण्यमेतत् ।१३। ननु भवत्य: पटाञ्चलैर्वत्सौ वीजयध्वम् ।१४। भग्नोत्साह: कृतो ऽस्मि मृगयापवादिना माधव्येन ।१५। अहो बत कीदृशीं

वयोऽवस्थामापन्नो ऽस्मि ।१६। अत्र शिष्टानध्ययनमिति खेलतां बटूनामयं कल
।१७। स्वैरं स्वैरं गच्छन्तु भवत्य: ।१८। परित्रायतां सुहृदं महाराज:
तत्रभवत: कुलपतेरसांनिध्याद्रक्षांसि नस्तपोविघ्नमुत्पादयन्ति ।२०। भद्र अनया मु
मुद्रयैनम् ।२१। शत्रुप्रयुक्तानां च तीक्ष्णरसदायिनां प्रतिविधानं प्रत्यप्रमा
परीक्षितभैय: क्षितिपतिप्रत्यासन्ना नियुं: पुरुषा: ।२२। संप्रति मदयन्तिकासं
नन्दनोपग्रहात्प्रत्यस्तशङ्का: खलु वयम् ।२३। भाविनमेनं चक्रवर्तिनमवगच्छतु भ
।२४। मया तावत्सुहृत्तमस्य चन्दनदासस्य गृहे गृहजनं निक्षिप्य नगरान्निर्ग
न्याय्यमनुष्ठितम् ।२५। देवि संस्तभ्यात्मानमनुरुध्यस्व भगवतो वसिष्ठस्यादेशमि
विज्ञापयामि ।।२६।।

Exercise10b 1 Look, Your Excellencies. 2 What valuab jéwels! 3 She stands gazing. 4 This lady must hurry. 5 Sag that·see·past·present·and·future have proclaimed [ā+diś] a co flict·(between)·gods·and·demons (to be) imminent. 6 Being king has·many·annoyances. 7 [It is from this:] That is wh (men) such·as·*you are great. 8 May you have success·in·you affairs. 9 Keeping the seal intact, open (it) and show (me). 10 How devoid·of·discrimination is the barbarian! 11 Restrai [*dual*] your attack·of·grief and follow me. 12 It is preoccupa tion·with·affairs, dear child, that is disturbing us, and not [na punar] the irritability towards pupils natural·in·a·teacher. 13 Though I am resisting [pari + hṛ], love·of·Pañcavaṭī seems to draw me forcibly. 14 How sweet is the sight of these (girls)! 15 Citralekhā, get Urvaśī to hurry. 16 The gods (do) have this fearfulness·of·the·meditations·of·others. 17 The longing of great (men) is of course [high-soaring:] for higher things. 18 At once let our·forces set forth to·besiege·Kusumapura. 19 (Being) partial·to·*your·merits, I have forgotten the merits·of·(my)·master. 20 Priyaṃvadaka, we have no interest in snakes. So tip him and dismiss him. 21 (It) slipped from your friend's wife at the ford·of·Śacī as she was worshipping the water. 22 Be careful, dear child. 23 Because (my) mind is en- grossed·in·affairs and (my) agents numerous, (I had) forgotten. 24 Noble Jājali, you too go back with·the·servants: Bhāgurāyana alone shall attend me. 25 How surpassingly·lóvely the skies are, their·wealth·of·beauty·augmented·by·the·autumn·season. 26 Then, seeing a line of ants emerging from a [eka] hole·in·the·wall carrying·[*use* gṛhīta]·particles·of·food, (he) grasping·the·fact [gṛhīta·artha] that [iti] the chamber had·men in·it, caused that same bed·chamber to be fired.

11

Paradigms: **kartṛ, pitṛ, svasṛ, mātṛ**

Stems in *ṛ*

In origin the inflexion of stems in **ṛ** is parallel with that of consonant stems in **an**. They exhibit a strong stem with vṛddhi or guṇa grade (**kartāram, pitaram:** cf. **rājānam**); a weakest grade with the stem in consonant form (**kartrā:** cf. **rājñā**); and a middle grade with the stem in vocalic form (**kartṛbhiḥ:** cf. **rājabhiḥ** <**rājṇbhiḥ*).

These stems are nevertheless classified as vowel stems rather than consonant stems, for two reasons: **r** has a distinctive vocalic alternant (**ṛ**), whereas **n** does not (since **ṇ* became **a**); and some terminations have been acquired through the analogy of other vowel stems. Thus by analogy with **kāntān, śucīn,** etc., an accusative plural in **ṝn** (f. **-ṝḥ**); and by analogy with **kāntānām** etc. a genitive plural in **-ṝṇām**. (These formations create the long alternant of syllabic **ṛ**, which is not part of inherited Indo-European phonology.)

As with **an** stems, the nominative singular takes vṛddhi and loses its final consonant: **kartā, pitā**. An unusual feature is the genitive singular in **uḥ** (or **ur**). Guṇa grade of the locative singular, an alternative form for stems in **an**, is here obligatory: **kartari**.

Stems in **ṛ** fall into two main classes, agent nouns and nouns, of relationship. Agent nouns end in **tṛ** (though the **t** is sometimes changed by internal sandhi) and are added to a guṇa grade of the root, often with connecting **i**. [The description of the infinitive in Chapter 13 may be taken as a guide to the formation of this

stem, with substitution of **tṛ** for **tum**.] The suffix of agent nouns is always inflected with vṛddhi in the strong grade: **netāram** 'leader' acc. (cf. Latin *amātōrem*). A derived feminine is made with the suffix **ī**: **netrī** 'she who leads'. Neuter forms on the analogy of the neuter of **śuci** etc. are theoretically possible but not very common.

Nouns of relationship normally take guṇa in the strong grade, and may be feminine as well as masculine (in which case the accusative plural ends in **ṝḥ**); **naptṛ** 'grandson', **bhartṛ** 'husband' and **svasṛ** 'sister' are exceptional in taking vṛddhi. Thus **pitaram**, **mātaram**, but **svasāram** (cf. Latin *patrem*, *mātrem*, but *sorōrem*). The dual form **pitarau** means 'parents'. The suffix **ka** may be employed when one of these nouns occurs at the end of a bahuvrīhi compound: **mṛta;bhartṛ˜kā** 'she whose husband is dead'.

Like the present participle active, the agent noun does not normally stand at the end of a determinative compound. But, as might be expected, whereas the present participle construes with an accusative, the agent noun construes with an objective genitive: **varṇ›;āśramāṇām rakṣitā** 'protector of (all) classes and conditions (of men)'.

The agent noun in **tṛ** is not so prominent a feature of Sanskrit as are nouns in '-er' of English. Other suffixes also denote the agent. For instance, 'leader' may be expressed by **nāyakaḥ** as well as by **netṛ**. 'Potter' ('pot-maker') may be translated by **kumbha-kāraḥ** or possibly **kumbha-kṛt**, but not by **kumbha-kartṛ**. Noun phrases will often be represented by a compound ending in the suffix **in**, e.g. **upatyakā ›raṇya-vāsinaḥ** 'dwellers in the forests of the foothills'. There is, however, one distinctive usage of the agent noun which is worth noting. It may have potential force—'someone to do something'. Thus **netā jana upaiṣyati** 'a person will come [as guide:] to guide (you)', or the following:

> **tvādṛśaṃ punaḥ pratipakṣ›-ôddharaṇe saṃbhāvya: śaktim abhiyoktāram āsādya kṣipram enaṃ parityajya tvām ev› āśrayante** However, having found (someone) like yourself, with enough power to destroy the enemy, [such as to attack:] to be their champion, they (will) quickly abandon him and flock to you

[*Periphrastic future*. Allied to this potential sense is the use of the agent noun to form a comparatively rare tense known as the periphrastic future. Mention of it is included briefly here, since

it will not be introduced into any of the exercises. The agent noun is used predicatively to refer to future time, with the verb as in the first and second persons, without in the third person: **kartāsmi** 'I am to do', **kartā** 'he/she is to do'. Three features distinguish the tense formally from a straightforward deployment of the agent noun. Feminine and (in so far as they occur) neuter subjects do not affect the masculine form of the verb; the ending **-tā** remains unchanged in the first and second persons, even in the dual and plural (**kartā smaḥ** 'we are to do'; and a direct object appears in the accusative, not in the genitive (**kumbhaṃ bāle kartārau** 'the two girls are to make a pot').

The tense is used especially for events fixed for a particular future time: often, in fact, the verb is accompanied by an adverb of time. Thus **śva āgantā** 'he is to come tomorrow'.]

The suffix *tra*

Allied to the agent suffix **tṛ** is the neuter suffix **tra** denoting the instrument used by the agent. Thus **pātṛ** 'drinker', **pātraṃ** '[that which is a drinker's (when he drinks):] drinking-vessel'. Similarly, **astraṃ** '[instrument of throwing:] missile', **gātraṃ** '[instrument of movement:] limb', **śastraṃ** '[instrument of cutting:] knife'—this last to be carefully distinguished from **śāstraṃ** '[instrument of instruction:] treatise'.

The suffix occurs in other Indo-European languages. Thus Greek *árotron*, Latin *arātrum* 'plough', beside *arotḗr*, *arātor* 'ploughman'.

The passive

In origin the passive may be regarded as a specialisation of the ātmanepada of class IV verbs. It is formed with weak grade of the root, the suffix ya and the thematic ātmanepada endings. [Secondary differentiation occurred, in that passives retained the accent on the suffix, while class IV verbs shifted the accent to the root. But this distinction being inoperative in Classical Sanskrit, forms such as **manyate** may be interpreted according to context either as ātmanepada ('thinks') or as passive ('is thought').] The passive is a present system, comprising a present indicative, imperfect, imperative and optative, and a participle in **māna**. [In the future, the perfect, and to some extent the aorist, ātmanepada forms may be used with passive significance.]

With the following exceptions, the root generally remains unchanged before the suffix ya:

Final i and u lengthen: ci, cīyate 'is heaped'; śru, śrūyate 'is heard'.

Final ṛ becomes ri after a single consonant, ar after two: kṛ, kriyate 'is done', but smṛ, smaryate 'is remembered'.

Final ṝ becomes īr generally, but ūr after a labial: kṝ, kīryate 'is scattered'; pṝ, pūryate 'is filled'.

Roots liable to saṃprasāraṇa display it here: vac, ucyate 'is told'; grah, gṛhyate 'is taken'.

Roots liable to lose an 'infixed' nasal do so: bhañj, bhajyate 'is broken', but nand, nandyate 'is rejoiced in'.

Roots ending in ā or ai most often convert to ī: sthā, sthīyate 'it is stood'. But among several exceptions is jñā, jñāyate 'is known'.

When a passive is formed not directly from a root but from a derived stem, the derived stem loses any suffix it may have before adding the suffix ya. Thus class X verbs and causatives change ayati to yate: coryate 'is stolen'; nāyyate 'is made to lead'; sthāpyate 'is made to stand'.

The passive is used, as one would expect, when the agent of action is unknown or indefinite:

tat ko nu khalv evaṃ niṣidhyate then who can it be (whom I hear) being thus checked?

vatse, uparudhyate me tapovan›-ânuṣṭhānam dear child, my duties in the ascetic grove are being hindered (*to specify* by you *would strike a jarring note*)

But the fondness for passive constructions so prominent in past statements may be observed to a lesser extent in the present also, so that the natural English translation is often by means of the active voice:

niyatam anayā saṃkalpa-nirmitaḥ priya-samāgamo ›nubhūyate assuredly she is experiencing an imagined union with her beloved

Priyaṃvade, kasy› êdam uśīr›-ânulepanaṃ mṛṇālavanti ca nalinī-dalāni nīyante? Priyaṃvadā, to whom are (you) taking the uśīra ointment and the lotus leaves complete with fibres?

The notion of 'logical subject' (to which, for instance, an absolutive refers) is, of course, applicable here as in past statements:

kim ity avijñāya, vayasya, vaiklavyam avalambyate? why without knowing (for certain), friend, [is despondency adopted:] do you grow despondent?

Even commoner than the passive indicative is the passive imperative (usually third person forms only):

anubhūyatāṃ tarhi narapati-kopaḥ experience, then, the king's anger

Raivataka, senāpatis tāvad āhūyatām Raivataka, summon the general, will you?

The imperative, and more particularly the passive imperative, is often best represented in English by 'must', 'should', etc., and may be used in ways the English imperative is not, for instance in a question:

tat kim anyad anuṣṭhīyatām then what else [must be performed:] do you wish done?

The Sanskrit passive may be used impersonally in the third person singular:

purastād avagamyata eva [from there on, it is quite understood:] I can imagine the rest

datta:pūrv» êty āśaṅkyate that she has already been given (in marriage) [it is worried:] is what worries (us)

The neuter demonstrative **idam** is often added with deictic force to an impersonal passive: **idam gamyate** [this is being gone:] 'see, (we) are going'.

In the imperative this impersonal passive is extremely common. Probably the most frequent Sanskrit for 'listen!' is **śrūyatām** ['let it be heard']. Similarly, **āsyatām** *or* **upaviśyatām** 'be seated'.

ayi bhinn›:ârtham abhidhīyatām ah, speak plainly

sukhaṃ sthīyatām remain at your ease

Śārṅgarava, jñāyatāṃ punaḥ kim etad iti Śārṅgarava, find out again what it is

The present passive participle follows the same syntax as the past participle when the latter has a passive sense: it agrees syntactically with the word denoting the object while the agent of

the action it expresses is put into the instrumental. Like the present participle it is used to denote an action which occurs simultaneously with the main action:

mahā›:ṭavī-madhye śītal›:ôpacāraṃ racayatā mahī-sureṇa parīkṣyamāṇaḥ śilāyāṃ śayitaḥ kṣaṇam atiṣṭham in the vast forest I remained for a moment lying on a stone while being examined by the brahmin who applied cooling remedies

Locative absolute

Analogous to the ablative absolute of Latin (or nominative absolute of English), there is in Sanskrit a locative absolute. So **kāle śubhe prāpte** 'an auspicious time having arrived'. The phrase consists of a small nominal sentence put into the locative, the natural case to express an attendant circumstance. The predicate may be a participle (present or past), an adjective or a predicatively used substantive, and in any of these cases the present participle **sant** of the verb as 'be' is sometimes added pleonastically. The force of the construction may usually be represented in English by a temporal clause introduced by 'when' or, where a present participle marks contemporaneous action, by 'as' or 'while': **tasmin dahyamāne** 'as it was burning'. An impersonal passive is not uncommon: **tathā ›nuṣṭhite** '[it having been performed thus:] this done'. According to context there may be a causal or conditional implication as well as the temporal, while the addition of **api** adds a concessive force: **aparādhe kṛte ›pi** 'though an offence be committed'; **evam ukte ›pi** 'despite this being said'. The past active participle may be used in the locative absolute construction: **evam abhihitavati pārthive** 'the king having spoken thus'. Present participles are common: **evaṃ samatikrāmatsu divaseṣu** 'the days passing thus'.

The locative absolute is not as prominent a construction in Sanskrit as its counterpart in Latin. As has already been pointed out, English absolutes are often to be represented by bahuvrīhis—e.g. **śoka-saṃvigna:mānasaḥ** 'his mind overwhelmed with grief'. The locative absolute is better avoided when either of its elements is easily relatable grammatically to the rest of the sentence: one says **vayasyaṃ dṛṣṭvā** 'after seeing (his) friend' rather than **dṛṣṭe vayasye**, if the subject of 'see' is also the subject of the main sentence. We are left with instances like:

bhoḥ śreṣṭhin, Candragupte rājany a:parigrahaś chalānām oh merchant, now that Candragupta is king, there is no welcome for errors

a:gṛhīte Rākṣase, kim utkhātaṃ Nanda-vaṃśasya? with Rākṣasa not taken, what [has been uprooted:] uprooting has there been of the Nanda dynasty?

Another factor which militates against the frequency of locative absolutes as such is the possibility of using an abstract noun of circumstance in the locative. Thus the previous example might be rewritten as Rākṣasasy› âgrahaṇe, or even Rākṣasasy› âgṛhītatve.

[There also occurs occasionally a genitive absolute. It is used mostly with a present participle, sometimes with a verbal adjective in -in. A typical example would be paśyatas tasya 'while he looked on', the implication usually being 'looked on powerless and disregarded'. And there are borderline examples which might be classified as genitive absolutes but where the genitive can equally be seen as having some other function.]

The relative pronoun

The relative clause in Sanskrit is less frequent than its English counterpart. The reason is evident enough. In English an adjectival relative clause provides a more substantial qualification of a noun than a single adjective can. In Sanskrit the possibility of compound adjectives, whether determinative or bahuvrīhi, enables very lengthy and elaborate qualification without resort to a relative clause. The use of the Sanskrit relative clause, therefore, tends to be confined to the expression of restrictive clauses (the kind written without commas in English) or, rather less commonly, of 'afterthoughts'.

As in other languages, the relative pronoun agrees with its antecedent in number, gender and (in so far as the fact is manifested) person but appears in the case appropriate to its own clause. Two features more special to Sanskrit are striking: the relative clause almost never appears within the main clause but either before it or after it; and the relative pronoun may be placed anywhere within its own clause, occasionally even as last word.

When the relative clause is placed before the main clause, its sense is prevailingly restrictive and the relative pronoun is normally picked up in the main clause by a demonstrative pronoun (most often saḥ) as correlative, usually standing at or near the beginning of the main clause. Often, as is natural, the antecedent (if expressed at all other than by the demonstrative pronoun) appears *within* the relative clause, usually immediately after the relative pronoun, and therefore in the same case as the latter.

Putting these points together, one would rearrange an English sentence such as 'I have asked the upholsterer who came to look at the sofa yesterday for his estimate' rather on the following lines: 'to look at the sofa which upholsterer came yesterday, him I have asked for his estimate'.

yeṣāṃ prasādād idam āsīt, ta eva na santi those by whose grace this was (so), are no (more)

sarvathā Cāṇakya;Candraguptayoḥ puṣkalāt kāraṇād yo viśleṣa utpadyate, sa ātyantiko bhavati at all events, that estrangement between Cāṇakya and Candragupta which arises from a strong cause, will be lasting

tad atra yat sāmpratam, tatra bhavān eva pramāṇam so what is proper in this matter, in that *you* are the judge

In the following example a relative clause has been used purely to add restrictive force to a word:

'etad āryaṃ pṛcchāmi'—'kumāra ya āryas taṃ pṛccha. vayam idānīm an:āryāḥ saṃvṛttāḥ' 'I ask (your) honourable (self) this—' 'Your Highness, ask one who *is* honourable. [We:] I am now become without honour'

The addition of **kaś cit** to the relative gives an indefinite sense—'whoever, whatever':

yaḥ kaś cid garbha-dohado ›syā bhavati, so ›vaśyam acirān mānayitavyaḥ any [longing of the womb:] pregnant fancy that she gets, [necessarily after not long must be honoured:] (you) must be sure to satisfy at once

When the relative clause follows the main clause, this may be a mere reversal of the above pattern (but with the antecedent remaining within the main clause):

tayā gavā kiṃ kriyate, yā na dogdhrī, na garbhiṇī? what is (to be) done with a cow which is neither a yielder of milk nor productive of calves?

(Note that in general statements in English the antecedent of a restrictive clause may be qualified equally well by 'the'/ 'that' or by 'a', the last having the sense of 'any'.)

When the main clause stands first, the correlative pronoun is often **eṣaḥ** or **ayam** instead of **saḥ**. And if the main clause consists of no more than a word or two, the correlative is sometimes omitted:

kriyate yad eṣā kathayati (we) are doing what she says

If the antecedent is indefinite or negative, it is naturally not qualified by a demonstrative pronoun:

> **Vijayasena, apy asti Vindhyaketor apatyaṃ yatr› âsya paritoṣasya phalaṃ darśayāmi?** Vijayasena, has Vindhyaketu (any) offspring towards whom [**yatra** = **yasmin**] I (may) show [fruit:] a token of [this:] my satisfaction?

In this following position, on the other hand, the relative clause may also be added to an already complete sentence as an additional statement. Here especially there is no need for a preceding demonstrative, and the force of the relative is roughly that of 'and' plus a demonstrative pronoun, or of 'one who/which'.

> **ath› êdam ārabhyate mitrabhedaṃ nāma prathamaṃ tantraṃ, yasy› âyam ādyaḥ ślokaḥ** now here begins the first chapter, called Separation of Friends, of which [= and of it] the following is the initial stanza

> **asty atra nagaryāṃ mahā:śmaśāna-pradeśe Karālā nāma Cāmuṇḍā . . . yā kila vividha:jīv›-ôpahāra:priy» êti sāhasikānāṃ pravādaḥ** there is in the city in the area of the great burning-ground (an image of) the Fierce Goddess, named Karālā—one who, it seems, is fond of the sacrifice of living creatures of various kinds: so (runs) the report of adventurous (people)

Another very common variety of following relative clause also deserves mention. It is one which gives the reason for the preceding statement. It may be paraphrased by 'for' or 'in that' with a pronoun, and its natural equivalent in English is often an infinitive:

> **aho a:sādhu:darśī tatrabhavān Kaṇvo, ya imāṃ valkala-dhāraṇe niyuṅkte** oh, His Honour Kaṇva is not right-seeing [who puts her:] to put her to wearing a bark-dress

> **kṛta:puṇya eva Nandano, yaḥ priyām īdṛśīṃ kāmayiṣyate** Nandana's really lucky [who will love:] to be going to love such a sweetheart

> **vayam ev› âtra nanu śocyā, ye Nanda-kula-vināśe› pi jīvitum icchāmaḥ** *we* rather are the ones to be pitied, who even on the destruction of the house of Nanda seek to live (on) (*Note the abstract noun as an alternative to a locative absolute such as* **vinaṣṭe ›pi Nanda-kule**.)

Analysis of *bahuvrīhis*

An example may now be given of the way analysis of bahuvrīhis can be made in Sanskrit glosses, taking advantage of the fact that relative clauses may precede their antecedent and that the relative pronoun may stand at the end of its clause. The two parts of the compound are resolved into a nominal sentence or phrase; the relative pronoun indicates the case-relationship with the substantive that is being qualified; and finally the demonstrative recalls the inflexional termination of the original compound. So **vidita:vārttebhyaḥ paurebhyaḥ** 'from the citizens who had learnt the news' becomes

> **viditā vārttā yais tebhyaḥ paurebhyaḥ** by whom the news was learnt, from those citizens

Pronouns and pronominal adverbs

Now that a fair number of adverbial and other pronominal forms have been encountered in the exercises, it is worth drawing attention to relationships between them.

The list in Table 11.1, and particularly the fourth column, is intended to be illustrative, not exhaustive. It could be extended either vertically or horizontally. Most pronominal adjectives have at least some adverbial forms—thus **anyatra** 'else where', **ekadā** 'at one time', **sarvathā** 'in every way'.

Attributively used adverbs

The adverbs of 'place where and place from where' listed in the second and third lines of Table 11.1 have an obvious affinity of meaning with the locative and ablative cases of the corresponding pronouns—'where?' means 'at, in *or* on what (place)?'; 'from where?' means 'from what (place)?'. In fact, to talk of adverbs of *place* in Sanskrit is somewhat misleading, since their reference may be as wide as that of the corresponding pronominal cases, extending to people and things as well as places. Thus a common meaning of **tatra** at the beginning of a sentence is 'among those (people or things just mentioned)': e.g. **tatra ken›âpy uktam** '[among them someone:] one of them said'.

Similarly, by a common idiom these adverbs may be used as attributive adjectives qualifying substantives in the locative or (apparently rather less frequently) the ablative case. So **atra vane**

Table 11.1

Interrogative	Relative	Demonstrative: Normal correlative	Demonstrative: Other demonstratives
kaḥ? who?	yaḥ who	saḥ he, that	ayam this, asau that
kva? / kutra? where? [to] where?	yatra where	tatra there	atra, iha here
kutaḥ? from where?	yataḥ from where	tataḥ from there	itaḥ from here; in this direction
" for what reason?	" because	" therefore	ataḥ hence, for this reason
kadā? when?	yadā when	tadā then	idānīm, adhunā now
katham? how?	yathā as	tathā / evam so, thus	ittham, evam in this way
kīdṛśa? of what kind?	yādṛśa of which kind	tādṛśa of that kind, such (a)	īdṛśa of this kind, such (a)
kiyant ? how much?	yāvant as much as	tāvant so much	iyant this much
kiyacciram? / kiyantaṃ kālam? for how long?	yāvat as long as, while	tāvat for so long	iyacciram / iyantaṃ kālam for this long
	yadi / cet if	tat *etc.* then	
	yady api / kāmam even if, granted that	tathā ›pi / punar even so, nevertheless	

does not mean 'here in the forest' but is synonymous with **asmin vane** 'in this forest'. Other examples of the usage are:

tatra kāle at that time
atr› āntare at this juncture
kutaś cid vyañjanāt from some indication
atra *or* **atra vastuni** in this matter
iha *or* **iha loke** in this world

The suffix *taḥ*

It will be noticed that this suffix is used to form all the adverbs with ablative sense. In fact, it may also be added to the first and second person pronouns as a commoner alternative to the theoretical ablative forms: one usually says **mattaḥ** rather than **mat** for 'from me' and so on.

The sense of the suffix is not always strictly ablative: **itaḥ** as well as meaning 'from here' is common in the sense of 'over here' or 'in this direction'. Unlike other adverbial suffixes, **taḥ** is combined with a wide range of nouns as well as pronouns and converts them to adverbs with some such sense as well as pronouns and converts them to adverbs with some such sense as 'in accordance with' or 'in respect of'. The suffix often alternates not only with the ablative case but also with other cases, particularly the instrumental:

saṃkṣepaḥ abridgement **saṃkṣepeṇa, saṃkṣepāt** *or* **saṃkṣepataḥ** in brief

vistaraḥ expansion **vistareṇa, vistarāt** *or* **vistarataḥ** in detail

prasaṅgaḥ occasion **prasaṅgena, prasaṅgāt** *or* **prasaṅgataḥ** incidentally, in passing

api jñāyante nāma taḥ? do (you) know them by name?

tau ca bhagavatā Vālmīkinā dhātrī-karma vastu taḥ parigṛhya poṣitau parirakṣitau ca and the revered Vālmīki, adopting [as to substance:] in effect the role of a foster-mother, reared and looked after the two of them

Numerals

Complicated numerals are too infrequent in ordinary texts to justify the devoting of much space to them in an elementary primer. It is, however, worth committing to memory the list of numerals at the back of the book. From 1 to 4 the cardinal

numerals agree with the substantive they qualify in number, gender and case; from 5 to 19, in number and case, but with only one form for all genders; from 20 onwards, in case only. Thus **tisṛbhir nadībhiḥ** 'with three rivers', **ṣoḍaśabhir nadībhiḥ** 'with sixteen rivers', **śatena nadībhiḥ** 'with a hundred rivers'. From 20 onwards the numbers are, in fact, collective nouns, and alternatively therefore the qualified substantive may be put in the genitive plural: **śatena nadīnām** 'with a hundred [of] rivers'. Or, again, a determinative compound may be made: **nadī-śatena** 'with [a river-century:] a hundred rivers'.

Compounds with collective nouns ('pair', 'triad', etc.) may also be used to express the smallest numbers. A dual form is very often avoided by using one of the many words for 'pair': **go-dvayam, go-yugam, go-mithunam**, etc. '[cow-pair:] two cows'.

All the numerals may be compounded attributively in their stem form: **dvi:pāda** 'two-footed', **śata:mukha** 'having a hundred mouths', **daśa:kumāra-caritam** 'the story of the ten princes'.

Concord

The principle that a predicate should agree with its subject is modified in Sanskrit when the subject consists of a number of co-ordinated items. In such cases there is a tendency for the predicate to agree with the nearest item. This happens regularly when the verb precedes the subject.

tataḥ praviśaty Arundhatī Kausalyā kañcukī ca then enter Arundhatī, Kausalyā and the chamberlain (*not* **praviśanti**)

tad idam tāvad gṛhyatām ābharaṇam dhanuś ca so just take this decoration and (this) bow (*not* **gṛhyetām**)

prabhavati prāyaśaḥ kumārīṇām janayitā daivam ca (what) generally governs girls (is) their father and their fate (*not* **prabhavataḥ**)

Nominative with *iti*

Where in English we would quote a word such as a proper name and isolate it between inverted commas, a Sanskrit word may be isolated by **iti** and it is then normally put in the nominative case: so **'Rāma' iti viśrutaḥ** 'known as "Rāma"'.

'aśva' iti paśu-samāmnāye sāmgrāmike ca paṭhyate 'horse' is mentioned in the list of sacrifical animals, and in the military (list)

mātra

The word mātrā 'measure' is used at the end of a bahuvrīhi compound in the sense of 'sharing the size of' both literally (aṅguṣṭha-mātra 'thumb-sized', khadyota-mātra 'no bigger than a firefly') and in the sense of 'fully measured by, being nothing more than', and so 'mere' or 'merely', 'only'. In this sense it may form a neuter substantive: jala-mātram 'only water', pravada-mātram 'mere talk'.

Especially striking is the combination of this mātra with a past participle to express 'as soon as': thus dṛṣṭa-mātra 'no more than seen, as soon as seen'.

> praviṣṭa-mātreṇ› âiva śayana-gṛham durātmanā Cāṇakya-hatakena› âvalokitam the very moment he entered, the evil and accursed Cāṇakya examined the sleeping quarters

Vocabulary

aṅgam limb (*the four 'limbs' of an army are elephants, chariots, cavalry and infantry*)
adhikāraḥ authority, office
adhiṣṭhātṛ *m.* superintending, at the head of
antevāsin [resident] disciple
apanodanam driving away
abhidhānam statement; appellation, name
abhiprāyaḥ intention, inclination
abhivyakta manifest, visible
abhīśu *m.* rein, bridle
arth›-ôtsargaḥ expenditure [of money]
ardhaḥ half (portion)
alaṃkaraṇam ornament
ātmajaḥ son
ānuyātrikaḥ escort to (*gen.*)
iṣṭa:janaḥ the loved one
ucita suitable, appropriate
utsavaḥ festival
kalatram (*N.B. gender*) wife
kalikā bud
Kuśaḥ *pr. n.*
garbhaḥ womb
catur (*stem form*) four
Candraketu *m., pr. n.*
candrikā moonlight
cāpa *m./n.* bow
citta-vṛtti *f.* [activity of mind:] mental process, thought
cūtaḥ mango-tree
Jānakī *pr. n.*
tarkaḥ conjecture
trayam triad (of) (*at end of cpd. expresses 'three'*)
dārāḥ *m. pl.* (*N.B. number and gender*) wife
divya celestial
dīpikā lamp
duṣkara difficult [to do]
duhitṛ *f.* daughter
dvitīya second, another

dhūrtaḥ rogue
dhairyam firmness
nibandhanam bond
paṇāyitṛ *m.* hawker
para *pron. adj.* other, another
Parvateśvaraḥ *pr. n.*
pāṇi *m.* hand
paunaruktam redundancy
pracalita in motion
prabhu *m.* master
pramādaḥ mishap
pravṛtti *f.* news
prasādaḥ favour
prāṇāḥ *m. pl.* [breaths:] life
prārthayitṛ *m.* suitor
Priyaṃvadakaḥ *pr. n.*
bhaṅgaḥ breaking; plucking (of buds); dispersal (of crowd)
bhāgaḥ division, portion, tithe
bhrātṛ *m.* brother
madhu *m.* (season or first month of) spring
Mandārikā *pr. n.*
mahānt great, vast, numerous
mahā:māṃsam human flesh
mātṛ *f.* mother
-mātra mere, only (*see chapter*)
mānuṣaḥ human being, mortal
māmakīna my
Mālatī *pr. n.*
mūrkha foolish; *m.* fool
medhya fit for sacrifice, sacrificial
yamaja twin[-born]
yātrā procession
yādṛśa (*f.* ī) *relative adj.* of which kind, such as, just as
rakṣitṛ *m.* guard
ratnam jewel
rājyam kingdom
rāśi *m.* heap
lajjā-kara(*f.* ī) embarrassing
Lavaḥ *pr. n.*
lābhaḥ profit
vane-caraḥ forest-dweller
vallabhaḥ sweetheart
Vasuṃdharā *pr. n.*
vastu *n.* thing, matter, subject-matter
Vāmadevaḥ *pr. n.*
Vālmīki *m. pr. n.*
vikretṛ *m.* vendor
vicitra variegated, various
viśeṣaṇa:padam [distinguishing word:] epithet
Vairodhakaḥ *pr. n.*
Vaihīnari *m., pr. n.*
śatam a hundred
śāstram treatise, law-book
ślāghya laudable, virtuous
saṃvyavahāraḥ transaction
saṃkulam throng
saṃpradāyaḥ tradition
-saṃbhava *ifc.* arising from, offspring of
sahasram a thousand
sādhanam army
suvarṇaḥ gold; gold piece
snigdha affectionate
hastaḥ hand

ati + sṛj (VI atisṛjati) bestow
anu + pra + hi (V anuprahiṇoti) send (someone after something), despatch
anu + mantr (X anumantrayate) consecrate with mantras, bless

anu + i (**II anveti**) follow, attend
anu + iṣ (**I anveṣate**) look for, search
abhi + nand (**I abhinandati**) rejoice in, prize; greet with enthusiasm
ava + āp (**V avāpnoti**) obtain, acquire
ava + īkṣ (**avekṣate**) watch, watch over
ā + rabh (**I ārabhate**) undertake, begin
ās (**II āste**) sit, stay, remain; **joṣam ās** remain silent
ā + hve (**I āhvayati** *pass.* **āhūyate**) summon, call
īh (**I īhate**) long, for, desire
upa + kḷp *caus.* (**upakalpayati**) equip; assign
upa + nī (**I upanayati**) bring
krī (**IX krīṇāti**) buy
jñā (**IX jānāti**) know, learn, find out
dā (**III dadāti**) give
nis + vap (**I nirvapati**) sprinkle, offer, donate
ni + vṛ *caus.* (**nivārayati**) ward off, drive off
ni + sidh (**I niṣedhati**) prohibit, cancel
pari + tyaj (**I parityajati**) leave, abandon
pari + rakṣ (**I parirakṣati**) protect, save, spare
pra + ci (**V pracinoti**) accumulate (*the pass. corresponds to the English intrans.*)
prati + śru (**V pratiśṛṇoti**) promise
rakṣ (**I rakṣati**) protect
vi + ghaṭ (**I vighaṭate,** *p. p.* **vighaṭita**) become separated
vi + muc (**VI vimuñcati**) release, loose
vi + śram (**IV viśrāmyati**) rest, cease, take a rest
vi + sṛj (**VI visṛjati**) discharge, release
vi + īkṣ (**I vīkṣate**) discern, spy
vi + ava + hṛ (**I vyavaharati**) act, behave towards (*loc.*)
sam + ṛ *caus.* (**samarpayati**) hand over
sam + bhū *caus.* (**saṃbhāvayati**) conceive, imagine
stu (**II stauti**) praise

an;antaram [without interval:] immediately
ayi ha!
ekadā at one time, once
kiṃ ca moreover
cirasya after a long time
tathā in that way, thus, so
prasaṅgataḥ in passing
madhyāt from the middle of, from among
mṛṣā vainly
vihāya ['having left behind':] beyond (*acc.*)
sarvathā in every way, altogether, totally

Exercise 11a कथम् इयं सा कण्वदुहिता शकुन्तला ।१। वत्से यदहमीहे तदस्तु ते ।२। हे धूर्त लेखो नीयते न च ज्ञायते कस्येति ।३। प्रिये मालति इयं वीक्ष्यसे ।४। विश्रम्यतां परिजनेन ।५। मन्दारिके यदत्र वस्तुन्येष ते वल्लभः कथयति अपि तथा तत् ।६। देवेनैवं निषिद्धे ऽपि मधूत्सवे चूतकलिकाभङ्गमारभसे ।७। परिरक्ष्यन्तामस्य प्राणाः ।८। भो राजन् किमिदं जोषमास्यते ।९। तदनुष्ठीयतामात्मनो ऽभिप्रायः ।१०। किं घातिसृष्टः पर्वतेश्वरभ्रात्रे वैरोधकाय पूर्वप्रतिश्रुतो राज्यार्धः ।११। कथं शकुन्तलेत्यस्य मातुराख्या ।१२। कः स महापुरुषो येनैतन्मानुषमात्रदुष्करं महत्कर्मानुष्ठितम् ।१३। प्रियंवदक ज्ञायतां का वेला वर्तत इति ।१४। आर्य वैहीनरे दीयतामाभ्यां वैतालिकाभ्यां सुवर्णशतसहस्रम् ।१५। वृषल किमयमस्थान एव महानर्थोत्सर्गः क्रियते ।१६। भोः श्रेष्ठिन् अपि प्रचीयन्ते संव्यवहाराणां लाभाः ।१७। भगवति वसुंधरे श्लाघ्यां दुहितरमवेक्षस्व जानकीम् ।१८। कथं निवार्यमाणो ऽपि स्थित एव ।१९। भगवन्वाल्मीके उपनीयेतामिमौ सीतागर्भसंभवौ रामभद्रस्य कुशलवौ ।२०। यादृशो ऽयं तादृशौ तावपि ।२१। विसृष्टश्च वामदेवानुमन्त्रितो मेध्यो ऽश्वः। उपकल्पिताश्च यथाशास्त्रं तस्य रक्षितारः। तेषामधिष्ठाता लक्ष्मणात्मजश्चन्द्रकेतुरवाप्तदिव्यास्त्रसंप्रदायश्चतुरङ्गसाधनान्वितो ऽनुप्रहितः ।२२। हन्त हन्त सर्वथा नृशंसो ऽस्मि यश्चिरस्य दृष्टान्प्रियसुहृदः प्रियान्दारान्न स्निग्धं पश्यामि ।२३। अथ तस्मादरण्यात्परित्यज्य निवृत्ते लक्ष्मणे सीतायाः किं वृत्तमिति काचिदस्ति प्रवृत्तिः ।२४। अस्ति तावदेकदा प्रसङ्गतः कथित एव मया माधवाभिधानः कुमारो यस्त्वमिव मामकीनस्य मनसो द्वितीयं निबन्धनम ॥२५॥

Exercise 11b Translate all present actives (except in 14, 18 and 24) and all imperatives by means of the passive.

1 Give him an answer. 2 We are twin brothers. 3 Masters do not summon (those) holding·[vant]·office without·a·purpose. 4 Stop right here. 5 Give (me) one [from among:] of those three·ornaments which (I) bought. 6 Loose the reins. 7 Why speak of 'firmness'? 8 Hurry, my good fellows, hurry. 9 The moonlight (being) visible, what point in a redundancy·of·lamps? 10 Lātavya, call Urvaśī. 11 Oh, this is the decoration which I removed from my·own·person and sent to Rākṣasa. 12 Ha, dear child [*f.*]! (You) are thus praising yourself. 13 Reward the vendor and accept it. 14 Your Excellency, have (you) anyone who is going to Kusumapura or coming from there? 15 Have him come in. 16 Why vainly [search with conjecture:] speculate? 17 'Minister' is now an embarrassing epithet. 18 Alas, I am quite deluded to behave towards this forest-dweller (in a way [*n. sg.*]) appropriate·to·my·friend·Makaranda. 19 Hand over Rākṣasa's family—enjoy for a long time (to come) the·king's·favour with·its·various·advantages. 20 Protect, at the cost of

[*simply use instr.*] another's·wife, your own wife and your life. 21 This is the son·of·Kāmandakī's·friend, Mādhava, (here) to hawk human flesh. 22 (As) escort to the disciples by whose hand (he) has sent that book to Bharata's·hermitage, (he) has sent our·brother bow·in·hand [cāpa : pāṇi] to·drive·away·mishap. 23 And she having immediately become separated (from me) by the throng of numerous [mahānt] townsfolk in·motion·upon·the·dispersal·of·the·procession, I came (here). 24 Fool, these ascetics donate a quite different tithe, one which is prized beyond even heaps·of·jewels. 25 Thus, imagining·[*use p.p.*]·by·his·own inclinations·the·thoughts·of·the·loved·one, the suitor is deceived.

12

Paradigms: Present of classes II, V and VIII

Athematic presents

The four present classes so far dealt with (I, IV, VI and X) are the thematic classes: they differ from each other only in the way in which the stem is formed from the root, for the stem thus formed always ends in (or: is linked to the endings by) the thematic vowel **a**. The other six classes are comparable with the nominal consonant stems, and their inflexion is of far greater difficulty and variety mainly because the stem is in direct contact (collision may sometimes seem a better word) with the personal endings. One may distinguish practically between the lesser complications of those classes where the stem ends in a suffix (V, VIII, IX) and the greater complications of those where the final letter of the stem is also the final letter of the actual root (II, III, VII).

In class II, the root class, the stem consists simply of the root itself. This generally strengthens to guṇa in the strong grade and remains unchanged in the weak grade. In this and all other athematic classes, the strong grade appears in the whole of the singular parasmaipada both present and imperfect, in the third person singular parasmaipada of the imperative, and in all first person forms of the imperative, while two noteworthy features of the personal terminations of athematic verbs are the absence of **n** in the third person plural ātmanepada present, imperfect and imperative, and the addition of the suffix **dhi** (after consonants) or **hi** (after vowels) in the second person singular imperative parasmaipada.

The conjugation of the commonest class II root, **as** 'be', has already been introduced. The inflexion of **i** 'go' is typical of a root ending in a vowel: among sandhi changes one may note

retroflexion of s (eṣi 'you go') and consonantalisation of i (yanti 'they go'). The inflexion of dviṣ 'hate' illustrates some of the sandhis of final ṣ: thus ṣ + s = kṣ, ṣ + dh = ḍḍh.

The strong grade of **han** 'kill' is **han**: so **hanti** 'he kills', which looks misleadingly like a plural form. The weak grade is also stated as **han**, but it appears as **ha** before t/th and as **ghn** before a: **hatha** 'you kill'; **ghnanti** 'they kill'. The second person singular imperative is **jahi**.

One root retains the strong grade throughout: śī, śete 'he lies'. Some, though classed as root verbs, add the suffix i before some terminations: **rud, roditi** 'he weeps', **brū** 'speak' adds ī in the strong forms before a consonant: **bravītu** 'let him speak'.

Class V verbs add the suffix **nu** before the terminations, and this strengthens to **no** in the strong grade. The root **śru** 'hear' forms a present stem **śṛṇu/śṛṇo** (on the basis of a more primitive form of the root, **śṛ**): **śṛṇoṣi** 'you hear'. Roots ending in a *vowel* (*a*) do not take the suffix **hi** in the second person singular imperative, (*b*) may optionally reduce **nu** to **n** before **v** and **m**: **śṛṇu** 'listen'; **śṛṇumaḥ** or **śṛṇmaḥ** 'we hear'. Roots ending in a *consonant* (*a*) must add **hi** in the imperative, (*b*) must change **nu** to **nuv** before vowels: **āpnuhi** 'obtain'; **āpnuvanti** 'they obtain'.

Class VIII verbs add the suffix **u**, strengthening to **o**. Of the eight verbs in this class, seven have roots ending in **n** and behave in the same way as class V roots ending in vowels, as described above: **tan, tanoti** 'he extends'; **tanuvaḥ** or **tanvaḥ** 'we two extend'. The eighth verb is the common **kṛ** 'do'. The strong stem is **karo**, the weak **kuru**, but this latter *must* appear as **kur** before v, **m** and y. The second person singular imperative parasmaipada is **kuru**.

The formation of the present participles of athematics is mentioned in Chapter 10. Remember that the ātmanepada participle is in **-āna**, not **-amāna**. The present participle of **ās** 'stay' is anomalous, **āsīna**.

Gerundives

The gerundive (sometimes called the future passive participle) is a verbal adjective with passive sense expressing such notions as obligation or necessity—'(requiring) to be done' etc. It may be formed in a number of alternative ways, by the addition to the root of any of three suffixes: **ya, anīya, tavya**.

The gerundive in **ya** is the most ancient of the three and shows the greatest variety of formation. In general, the following are

the changes undergone by the root before this suffix. Final ā becomes e: **dā**, **deya** 'to be given'. Final i/ī strengthens to e: **nī**, **neya** 'to be led'. Final u/ū strengthens to av or to āv: **śru**, **śravya** or **śrāvya** 'to be heard'. Final ṛ/ṝ strengthens to ār: **kṛ**, **kārya** 'to be done'. Followed by a single consonant, medial i/u becomes e/o, medial ṛ is unchanged, medial a sometimes remains and sometimes strengthens to ā: **śuc**, **śocya** 'to be mourned for'; **bhid**, **bhedya** 'to be split'; **dṛś**, **dṛśya** 'to be seen'; **gam**, **gamya** 'to be gone to'; but **vac**, **vācya** 'to be spoken'.

As well as exceptions to the above, there are a number of alternative forms: most notably, final i/u/ṛ may remain unstrengthened and add a connecting t: so **śrutya** besides **śravya** and **śrāvya**, **kṛtya** besides **kārya**.

Derivative stems drop aya before adding ya: **varṇya** 'to be described'. Gerundives in ya from causatives are, however, little found, since they would not usually be distinguishable from the gerundive of the simple verb.

The suffix **anīya** is an adjectival extension of the suffix **ana**, which is most commonly used to form neuter action nouns (see Chapter 8). The root almost always appears in the guṇa grade, being strengthened to the same extent as in forming class I presents: **kṛ**, **karaṇīya** 'to be done'; **nind**, **nindanīya** 'blameworthy'. Derivative stems again drop **aya**. A number of causative forms are found, e.g. **bhāvanīya** 'to be caused to be'.

The suffix **tavya** is an adjectival extension of another suffix, this time of the obsolete verbal noun in **tu** on which the infinitive and the absolutive are based. This type of gerundive may in fact be formed by substituting **tavya** for the **tum** of the infinitive, and so the remarks in Chapter 13 (pp. 172–4) on the formation of the infinitive should now be studied and the list of principal parts of verbs consulted. A point to note particularly is that, as in the infinitive, derivative stems retain the suffix ay: from **vid** 'know', **veditavya** 'to be known' but **vedayitavya** 'to be made known'. Causatives form gerundives of this type freely.

As was mentioned in Chapter 8, the prefixes **su** and **dus** (as also **īṣat** 'slightly') combine not with a gerundive but with a verbal noun in **a**: **dur:jaya** 'difficult to conquer' etc.

Gerundives may be used predicatively in sentences expressing obligation or necessity: **ahaṃ bhavadbhir draṣṭavyaḥ** 'I am to be seen by you'. As with past participles, a passive is often best translated by an active, and so the above may be represented by 'you must see me'. In English, in fact, it is often appropriate to

translate a gerundive as an imperative, and so we may also say '(come and) see me'.

While there is a considerable overlap between the three types of gerundive, certain differences of usage can be distinguished. The types in ya and anīya, and particularly the former, tend to have a wider, more characterising sense: thus **a:nirvarṇyaṃ khalu para-kalatram** 'one ought not of course to gaze upon the wife of a stranger'—whereas 'don't look at her' would probably be expressed by **na draṣṭavyā**. These forms are thus far more likely than the **tavya** form to be used as simple adjectives—e.g. **ślāghya** 'praiseworthy', **śocanīya** 'lamentable'. They are particularly used after verbs with prefixes; they may also combine with the negative prefix a, and even appear to a limited extent at the end of determinative compounds: e.g. **anantara:karaṇīya** 'to be done immediately'. The implication of necessity may be entirely lost in the more general notion of potentiality: 'such as to be', and therefore 'capable of being'. The meaning then comes close to that of the past participle but is normally to be distinguished by the absence of any factual implication: **dṛṣṭa** '(actually) seen', but **dṛśya** 'visible' and **prayatna-prekṣaṇīya** 'to be discerned with difficulty'.

> **ari-balaṃ ca vihata:vidhvastaṃ strī;bāla-hārya:śastraṃ vartate** and the enemy's forces, broken and shattered, are in a state where their weapons [are takeable:] could be taken by women or children

The gerundive in **tavya**, on the other hand, while it can be used in both general and particular statements and with prefixed and unprefixed verbs, seldom loses the notion of necessity and is normally used as the predicate of a sentence rather than as an attributive adjective. (It may appear as the predicate of a locative absolute: thus **durga-saṃskāra ārabdhavye** '(at a time) when fortifications ought to be undertaken'.) It should not be used at the end of a nominal compound or in combination with the prefix a.

A strictly passive sense is more universally prevalent in gerundives than in past participles, even for verbs normally intransitive. Thus **gamya**, **gamanīya** and **gantavya** may all mean '(requiring) to be gone *to*'. However, a gerundive construction can be given to an essentially intransitive verb by means of the impersonal passive:

> **nanu Lavaṅgike, Kāmandakyā ›pi na khalv ataḥ param ... jīvitavyam** why Lavaṅgikā, Kāmandakī too shall certainly not live any longer (*lit.* it is not to be lived by Kāmandakī *etc.*)

Particularly noteworthy, as defying literal translation into English, is the frequent impersonal use of the gerundive of **bhū** 'be'. The complement of the verb like the logical subject itself must be put in the instrumental case:

tad bhagavati Godāvari, tvayā tatra s›_āvadhānayā bhavitavyam so venerable Godāvarī, you must be watchful in the matter

viśrāntena bhavatā mam› ânyasminn an:āyāse karmaṇi sahāyena bhavitavyam when rested, you must be my companion in another task, which is not a strenuous one

This particular gerundive is often used to mark an inference:

vyaktam āhituṇḍika_-cchadmanā Virādhagupten› ânena bhavitavyam this (person) must obviously be Virādhagupta disguised as a snake-charmer

aye dhīra:praśāntaḥ svaraḥ—tat tapasvibhir bhavitavyam such strong, calm tones! It must then be ascetics (I can hear)

Similarly, in an inference about a past event, **evam anayā praṣṭavyam** '[thus:] this is what she must have asked'.

kṛ and compounds of *kṛ* and *bhū*

The verb **kṛ** may be translated by 'do' or 'make' in English: **kiṃ kurmaḥ?** 'what shall we do?'; **kumbhaṃ karoti** 'he is making a pot'. With an abstract noun in the accusative it has the effect of creating a more complex verb: **vandanāṃ karoti** 'makes salutation, salutes'; **āśvāsana_-mātraṃ karoti** 'makes mere consolation, merely consoles'. Like 'make' in English, it may also be used with an accusative and a predicative adjective to give causative sense: **tvām a:kāmaṃ karomi** 'I'll [make you one·whose·desires·are·not:] frustrate you'.

tat kim atra vipine priyā-vārtt»-āharaṃ karomi? what then in this forest shall I make a carrier of news to my beloved?

In this sense of 'turn into', however, there is an alternative construction. One may compound the predicative adjective with the verb by changing the **a** of the adjective's stem to **ī** and adding it directly to the front of **kṛ**: so **tvām a:kāmaṃ karomi** might appear instead as **tvām akāmīkaromi** (if we wish to preserve the punctuation we may write **a:kāmī˜karomi**). The rule is that nouns change final **a**, **ā**, **i** or **in** to **ī** and final **u** to **ū** (as in **laghu**

'light', **laghūkṛ** 'lighten'), while most other stems would appear without change; but the formation is far commoner with nouns in a than with any others. Substantives are as freely used as adjectives in this construction, e.g. **aṅgī~karoti** 'turns into a limb, subordinates'.

The same construction is found with the verb **bhū** in the sense of 'become', e.g. **aṅgī~bhūta** 'become a limb, subordinated'. This is distinct in meaning from the karmadhāraya **aṅga:bhūta** 'being a limb, subordinate'.

In this way we have pairs of transitive and intransitive denominative verbs. Mention was made in Chapter 9 of the denominative pair **śithilayati** 'slackens (*trans.*)' and **śithilāyate** 'slackens (*intrans.*)'. With the same meanings we may form **śithilī~karoti** and **śithilī~bhavati**.

This construction forms a small exception to the general principle in Sanskrit that nouns may compound with each other but not with finite verbs (and even this construction occurs most commonly of all in non-finite forms, in particular in the past participle).

In a similar way there are a number of adverbs and other nonverbal forms which may be combined with **kṛ** and **bhū** (and to a limited extent also with **dhā** 'put' and as 'be'). So from the Vedic adverb **āvis** 'openly', **āviṣ~kṛ** 'reveal', **āvir~bhū** 'become apparent'. Similarly, from **tiras** 'secretly', **tiras~kṛ** 'conceal', **tiro~bhū** 'vanish'. It is **kṛ** which combines with the widest variety of such forms. Among other examples one might mention **alaṃkaroti** 'ornaments', **namaskaroti** 'pays homage to', **satkaroti** 'does honour to'.

In all such compounds the absolutive used should be the compound form in ya.

Relative adverbs

The tendency of pronominal adverbs to act as extensions of the case system was mentioned in the previous chapter—e.g. **atra vane = asmin vane** 'in this forest'. Relative adverbs used in this way are simple extensions therefore of the relative pronoun. This is often true of **yatra** 'where, in which' and **yataḥ** 'from where, from which'. Thus **tad etat Prācetas›-âdhyuṣitam araṇyaṃ, yatra kila devī parityaktā** 'this is the forest inhabited by Prācetasa, in which [*or* where], I believe, Her Majesty was abandoned'. One may substitute **yasmin** for **yatra** in the above sentence without affecting the meaning.

In their characteristic use, however, relative adverbs have simply a more limited scope than the relative pronoun, in that the correlative adverb plays the same role in the main clause as the relative adverb in the relative clause (as when relative and correlative pronoun are in the same case): so **yadā . . . tadā** 'at which time, . . . at that time', **yathā . . . tathā** 'in which way . . . in that way', etc. Thus the relative clause and the main clause share a common feature: in 'where the rain falls, there the plants grow', the falling of the rain and the growing of plants are given a common location; if one substituted 'when . . . then', they would be given a common time.

The general feature of adverbial relative clauses are those already described for other relative clauses. The correlative adverb will correspond in function to its relative, but there may be a choice of forms. For instance, the correlative of **yathā** 'as' may equally well be either **tathā** or **evam** 'so, thus':

kim nu khalu yathā vayam asyām, evam iyam apy asmān prati syāt? could she for her part possibly [be:] feel towards us as we (do) towards her?

'kim tu katham asmābhir upagantavya iti sampradhārayāmi'—'yath» aîva gurus tath» ôpasadanena 'but I am wondering in what way we ought to approach him'—'with the same respectful salutation as (one would) one's preceptor'

A particular use of **yathā** is in inferences—'from the way that':

yath»ôn_mukham ālokayati, tathā vyaktaṃ 'pravās› ôtsukaḥ manasā mayā na dṛṣṭ»' êty āha from the way he gazes up, he is obviously saying, 'with my mind eager for the journey, I didn't see her'

The most usual correlative of **yadā** 'when' is **tadā** 'then', but others such as **tataḥ** 'thereupon' and **atha** 'hereat' are also found. Even if **tadā** itself is used, the relation of the two clauses is often one of sequence rather than of strict contemporaneity. Temporal clauses in narrative tend to be rather long, and for the usual reason that short clauses may be expressed in other ways in Sanskrit. Because it is not necessary for a relative pronoun or adverb to stand at the beginning of its clause, it is quite possible for the writer or speaker to be well launched on his sentence before deciding to subordinate it as a relative clause:

tataḥ 'kutas tav› âyaṃ mahān dhan›-āgama?' iti pṛcchyamāno yadā vākya-bhedam ākulam akathayat, tadā Cāṇakya:hatak›-ādeśād vicitreṇa vadhena vyāpāditaḥ then, when on being

asked 'where did your great accession of wealth (come) from?' he told a confused variety of stories, he was by order of the accursed Cāṇakya [killed by a variegated death:] put to death by torture

The word yāvat 'while' deserves comment. It is in origin the adverbially used neuter singular of the relative pronoun yāvant 'as much . . . as', whose use is illustrated by

yāvān artha udapāne sarvataḥ saṃplut›:ôdake,
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ

as much point as (there is) in a water-tank when it has water flooding all round it, so much (is there) in all the Vedas for a brahmin who discerns [*gen. sg. pres. part. of* vijñā]

yāvat thus means in origin 'for all the time that, for as long as', and this is the meaning which it has in forming 'prepositional' compounds similar to those made with yathā described in Chapter 9, where it may represent the same notion as the English 'throughout': e.g. **yāvad_rājyam** 'throughout the reign', **yāvad_adhyayanam** 'throughout the (period of) study'. As a conjunction yāvat may mean 'during all or some of the time that' and thus correspond to 'while':

yāvat prāṇimi, tāvad asya . . . madana-saṃtāpasya pratikriyāṃ kriyamāṇām icchāmi I want a remedy to be contrived for this love-torment while I am (still) breathing

Vijaye, muhūrtaṃ nibhṛta:pada-˘saṃcārā bhava, yāvad asya parāṅ:mukhasy› aîva pāṇibhyām nayane niruṇadhmi Vijayā, keep your footsteps quiet for a moment, while I cover his eyes with my hands as he is looking the other way

upaśleṣaya rathaṃ yāvad ārohāmi bring up the chariot while I get in

In the last two examples the idea of purpose is present, and the notion of 'while' shades into that of 'until', which is another meaning of yāvat. In this latter sense it is often but not necessarily construed with the future tense:

pratīkṣasva kāni cid dināni, yāvad iyam . . . prakṛtāv eva sthāsyati wait a few days, until she [shall abide in her actual nature:] comes to her senses

tat sarvathā ›smāt sthānād anyat sthānam āśrayāmi yāvad asya mayā vijñātaṃ cikīrṣitam so at all events I'll go from this place to another, until I have found out his intentions [*p.p. in the sense of a (future) perfect*]

'Until, up to' is also the usual meaning of yāvat when it is a preposition governing (and following) a noun in the accusative: e.g. sūry›-ôdayam yāvat 'until sunrise'. This contrasts with the meaning 'throughout' which it usually has in prepositional compounds. (However, the difference will normally also be conveyed by the presence, on the one hand, of a word more naturally implying duration, such as 'life', or, on the other, of one more naturally implying an event, such as 'arrival'.)

Finally, yāvat with a negative may be translated 'before' (although there are other ways of expressing this notion, such as the use of prāk or pūrvam with the ablative of an abstract noun):

> ... na yāvad āyāti, tāvat tvaritam anena tarugahanen› âpasarpata [while he is not coming:] before he comes, escape quickly through this wood

The following example combines yāvat 'while' and yāvat + na 'before':

> yāvad eva sa_cetanā ›smi, yāvad eva ca na parisphuṭam anena vibhāvyate me madana-duśceṣṭitalāghavam etat, tāvad ev› âsmāt pradeśād apasarpaṇam śreyaḥ it is better to escape from this place while I am still conscious, and [while by him is not clearly detected:] before he clearly detects in me this disrespect (arising) from the mischievous workings of passion

The adverbial suffix *vat*

The possessive suffix vant is used adverbially in the neuter singular with the special sense of expressing a comparison: thus brāhmaṇa vat 'like a brahmin'. There is nothing in the form to indicate the grammatical role played by the subject of the comparison in the rest of the sentence, and so according to context brāhmaṇa vat may be the equivalent of brāhmaṇa iva, brāhmaṇam iva, etc. In the following example the context shows that pitṛ vat is the equivalent of pitṝn iva:

> Kāśī-pati;Maithil›;Âṅgaःrājāṃś ca suhṛn-niveditān pitṛ vad apaśyat and he (the prince) looked on the kings of Kāśī, Mithilā and the Aṅgas, presented by his friends, as his fathers.

viśeṣaḥ

viśeṣaḥ literally means 'distinction, difference, particularity', and is is often used in this literal sense. At the end of a determinative

compound (analysable as either dependent or descriptive) it may also be used idiomatically to express the notion 'a particular . . ., a special . . .'. Thus **brāhmaṇaviśeṣaḥ** '[a particularity of brahmin, a specialty that is a brahmin:] a particular brahmin'; **strī-viśeṣaḥ** 'a particular woman'; **ratna-viśeṣaḥ** 'a special jewel, a particularly excellent jewel'. Less frequently, viśeṣa may be used with this same meaning as the prior member of the compound.

Vocabulary

Agastyaḥ *pr. n.*
apadeśaḥ pretence, pretext
a:parikleśaḥ lack of vexation
apsaras *f.* nymph (of heaven)
a:vighna unhindered
aśokaḥ aśoka-tree
ākula confused; **ākulī˜bhū** grow confused; *p.p.* in confusion
āyus *n.* life
ārta oppressed
āsanaṃ sitting, seat
udghātin having elevations, bumpy
kathitaṃ thing spoken, talk, conversation
kaṣṭa tara more grievous
kāla-haraṇaṃ delay; **kāla-haraṇaṃ kṛ** (to) delay
kiyant how much?
kṣudh *f.* hunger
tantraṃ administration
tapasvin ascetic; poor, wretched
tapo-vanaṃ ascetics' grove
devatā divinity, god
dhanaṃ wealth
dhyānaṃ meditation, meditating
nayanaṃ eye
patatrin bird
panthan *m., irreg. noun* (*Appendix* 2) road, path, way
para other; *m.* enemy, (hostile) stranger
parikleśaḥ vexation
parigrahaḥ occupation, occupying
parityāgaḥ giving up, sacrificing; liberality
paścāt:tāpaḥ [after-pain:] remorse
piṇḍapātin *m.* mendicant
pracchāyaṃ shade
pratyākhyānaṃ rejection
prayogaḥ performance (of play)
prasādaḥ graciousness, favour; free gift; **prasādī kṛ** bestow [as free gift]
prārabdhaṃ thing undertaken, enterprise
prāvīṇyaṃ proficiency
bharataḥ actor, player
bhūmi *f.* ground; fit object (for); **parityāga-bhūmi** object of liberality, suitable recipient (of)
maṅgalaṃ welfare, auspicious omen, good luck
manda slow, slack; **mandī˜bhū** slacken
manyu *m.* passion, anger
maraṇaṃ death
maru *m.* desert
Mānasaṃ *name of a lake*
mohaḥ delusion
raśmi *m.* rein, bridle

rahas *n.* solitude, secrecy; rahasi in secret
ripu *m.* enemy
lavaḥ fragment; lavaśo lavaśaḥ piece by piece
lobhaḥ greed
viklava bewildered, distressed
vinīta disciplined, modest
viśeṣaḥ distinction; *ifc. see chapter text*; viśeṣa taḥ in particular
viśrambhaḥ confidence; viśrambha-kathā/kathitam confidential *or* intimate conversation
vṛṣṭi *f.* rain
vegaḥ haste, speed
vetasaḥ cane, reed
veṣaḥ dress, attire
vyasanam vice; weakness; misfortune, misery
śālaḥ sal-tree
Śrīparvataḥ *name of a mountain*
saṃyamanam restraint, tightening
saṃjñā signal
saṃbandhin *m.* relative [by marriage]
sahadharmacārin *m.* lawful husband
sahadharmacāriṇī lawful wife
sāmājikaḥ spectator
sāra *m./n.* substance; property
su:caritam good deed
su:nayana fair-eyed
sthalī [dry] land
sthira firm; sthirī~kṛ make firm, sustain; sthirī~bhū be[come] firm
svī~kṛ make one's own, appropriate

ati + kram (I atikrāmati) transgress, go against
apa + nī (I apanayati) remove, take away
ava + gam *caus.* (avagamayati) procure
ākarṇayati *denom.* (ger. ākarṇanīya) give ear, listen to
ā + dā (III ādatte) take, take hold of, bring
āp (V āpnoti) obtain, get
ut + pat (I utpatati) fly up
ut + ās (II udāste) sit idle
upa + ā + labh (I upālabhate) reproach, blame
upa + ās (II upāste) sit by, wait upon, honour
ceṣṭ (I ceṣṭati) move, act, behave (towards), treat (*loc.*)
taḍ (X tāḍayati, *pass.* tāḍyate) strike, beat
ni + kṛt (VI nikṛntati) cut up, shred
parā + pat (I parāpatati) approach, arrive
prati + ā + diś (VI pratyādiśati) reject; put to shame (by example)
pra + dru (I pradravati) run (*p.p. intrans.*)
pra + āp *caus.* (prāpayati) cause to reach, convey
brū (II bravīti) say, tell
vah (I vahati, *p.p.* ūḍha) carry, take, marry

sam + yam (I saṃyacchati) restrain, arrest
sam + ā + sad *caus.* **(samāsādayati)** approach, attain, meet
sam + upa + diś (VI samupadiśati) point out, show

a:samyak wrongly
āvir~bhū become manifest, reveal oneself
āviṣ~kṛ make manifest, reveal
itas tataḥ hither and thither
tiro~bhū become hidden, vanish
tūṣṇīm ās stay silent
tūṣṇīm bhū be[come] silent
nanu *may be translated as* 'rather' *in rejoinders*
bahiḥ outside
bhavatu [let it be:] right!
yatra, yathā, yadā, yāvat *see chapter text*
-vat like (*see chapter text*)

Exercise 12a भद्र भद्र न प्रवेष्टव्यम् ।१। भवतु शृणोमि तावदासां विश्रम्भकथितानि ।२। तूष्णीं भव यावदाकर्णयामि ।३। अमात्य तथापि प्रारब्धमपरित्याज्यमेव ।४। तदत्र शालप्रच्छाये मुहूर्तमासनपरिग्रहं करोतु तातः ।५। समुपदिश तमुद्देशं यत्रास्ते स पिण्डपाती ।६। हृदय स्थिरीभव । किमपि ते कष्टतरमाकर्णनीयम् ।७। किमन्यद्ब्रवीतु ।८। इयं चोर्वशी यावदायुस्तव सहधर्मचारिणी भवतु ।९। तद्यावच्छ्रीपर्वतमुपनीय लवशो लवश एनां निकृत्य दुःखमरणां करोमि ।१०। अस्ति नःसुचरितश्रवणालोभादन्यदपि प्रष्टव्यम् ।११। तत्किमित्युदासते भरताः ।१२। तत्र चैवमनुष्ठेयं यथा वदामि ।१३। ननु भवतीभ्यामेव शकुन्तला स्थिरीकर्तव्या ।१४। गृहीतगृहसारमेनं सपुत्रकलत्रं संयम्य रक्ष तावद्यावन्मया वृषलाय कथ्यते ।१५। संप्रत्यगस्त्याश्रमस्य पन्थानं ब्रूहि ।१६। विनीतवेषप्रवेश्यानि तपोवनानि ।१७। मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।१८। उद्घातिनी भूमिरिति रश्मिसंयमनाद्रथस्य मन्दीभूतो वेगः ।१९। चक्रवर्तिनं पुत्रमाप्नुहि ।२०। तत्कियन्तं कालमस्माभिरेवं संभृतबलैरपि शत्रुव्यसनमवेक्षमाणैरुदासितव्यम् ।२१। यदैवाङ्गुरीयकदर्शनादनुस्मृतं देवेन सत्यमूढपूर्वा रहसि मया तत्रभवती शकुन्तला मोहात्प्रत्यादिष्टेति तदैव पश्चात्तापमुपगतो देवः ।२२। महाधनत्वाद्बहुपत्नीकेनानेन भवितव्यम् ।२३। अमात्य ईदृशस्याभरणविशेषस्य विशेषतः कुमारेण स्वगात्रादवतार्य प्रसादीकृतस्य किमयं परित्यागभूमिः ।२४। यावच्च संबन्धिनो न परापतन्ति तावद्वत्सया मालत्या नगरदेवतागृहमविघ्नमङ्गलाय गन्तव्यम् ॥२५॥

Exercise 12b For convenience, gerundives in tavya are represented by 'must' and those in ya and anīya by 'should'.

1 What do you say? 2 With this letter (I) must defeat Rākṣasa. 3 (You) must remain right there until the arrival·of·Makaranda·

and·Madayantikā. 4 Let the two of us just listen. 5 Alas, (my) enemies have made even my heart their own. 6 Stay, Your Majesty [āyuṣmant], in this aśoka·tree's·shade, while I announce you to Indra's·sire. 7 His·Excellency's·instructions are that I should safeguard Rākṣasa's life. 8 So let it be as it must [be]. 9 The *whole* administration is in confusion. 10 Why do *you stay silent? 11 So one should·not·blame Rākṣasa in this matter. 12 Good Bhāsvaraka, take him outside and beat him till he talks. 13 Listen to this wonderful (thing). 14 Śakuntalā must be in this very bower·of·reed·and·creeper. 15 So now you should not [make:] feel anger towards your lawful husband. 16 I'll go to the very spot where that fair·eyed (girl) vanished before [*loc.*] my eyes. 17 The dear child has revealed proficiency·in·speaking. 18 In that case let us wait upon their honours here the spectators by [*abl.*] an actual [eva] performance·of·it. 19 *You too, like His Highness, are one·whose·words·(I)·should·not·go·against. 20 I behaved wrongly in delaying after I had met my beloved. 21 Alas! See how [*use* eṣaḥ], sitting idle like·a·stranger in our friend's·misfortunes, we are put to shame by this (man). 22 Oh merchant! You must rather [nanu] ask *us* 'and how does that lack·of·vexation reveal itself?' 23 Before these birds fly up from the lake, eager·for·Mānasa, (I) must procure news·of·(my)·beloved from them. 24 Then, they having run hither and thither in [*abl.*] a pretence·of·fear·on·receiving·the·signal [*use* gṛhīta *in bahuvrīhi*], you must take Śakaṭadāsa away from the execution-ground and convey him to Rākṣasa. 25 As soon as [yad» aîva... tad» aîva] Menakā came to Dākṣāyaṇī from the nymphs'·pool [tīrtham] bringing Śakuntalā distressed·by·(her)·rejection, I learnt·what·had·happened [vṛttānta *in bahuvrīhi*] from meditating—that, as a result of [*abl.*] Durvāsas' curse, this poor (girl) had been rejected by her lawful husband.

13

Paradigms: Presents of classes III, VII and IX; asau

Reduplication

Reduplication (as a grammatical phenomenon in Sanskrit) is the prefixing to the root of some initial part of that root in either identical or altered form. Thus from the roots **tud** 'strike' and **kṛ** 'do', the first person plural parasmaipada perfect forms **tutudima** 'we struck' and **cakṛma** 'we did'. Reduplication is a feature of class III presents, of the perfect tense, of some aorists, and of desiderative and intensive formations. The principles of reduplication differ somewhat in each of these formations, but for convenience the following rules may be taken as a norm on the basis of which any variations will be described:

Only the first syllable of the root, i.e. the vowel and what precedes it, is reduplicated: **yuj, yuyuj; dih, didih.**

Of an initial consonant group only the first consonant is repeated: **kruś, cukruś.** But when the group consists of s followed by a stop (or by an unvoiced sound—the rule may be stated either way, since s is never followed by either a sibilant or a voiced stop), it is the stop which is reduplicated. Thus **stu, tuṣṭu** (with retroflexion by internal sandhi); whereas **sru, susru** follows the general rule.

Long vowels are shortened, and diphthongs represented by i or u as appropriate: **nī, ninī; dā, dadā; jīv, jijīv; sev, siṣev.** However, roots ending in **e/ai/o** (often given as ending in **ā** in Western grammars) reduplicate with **a: mlai, mamlai.**

Aspirated consonants reduplicate in unaspirated form: **bhid, bibhid.**

Velars are represented by corresponding palatals, and **h** by **j**: **kram, cakram ; khan, cakhan ; gup, jugup ; hu, juhu.**

Roots beginning with a vowel follow the same general pattern of reduplication, but internal sandhi produces considerable changes of appearance. For instance, in the weak reduplicated form of **iṣ**, **iiṣ** becomes **īṣ**; but in the strong reduplicated form, **ieṣ** becomes **iyeṣ**.

The most important variation of the above principles is that the vowel of the reduplicated syllable is in some circumstances strengthened and in others replaced by **a** or by **i**. The vowels **ṛ/ṝ** never reduplicate without change.

Presents of classes III, VII and IX

The present stem of class III verbs is formed by reduplication of the root: **hu** 'offer (sacrifice)', **juhoti** 'he sacrifices', **juhumaḥ** 'we sacrifice'. The rules of reduplication are in general those described above. **ṛ/ṝ** reduplicates as **i**: **bhṛ** 'carry', **bibharti.**

The chief peculiarity of these reduplicated stems is that in the indicative and imperative parasmaipada the third person plural termination is **ati atu**, not **anti *antu*: **juhvati** 'they sacrifice'. [In the imperfect there is a special third person plural termination **uḥ**.]

Among the more important stems of this class are **dhā** 'put' and **dā** 'give'. Their weak stems reduce to **dadh** and **dad**, and **dadh** becomes **dhat** before **t/th**: **dadhāti** 'he puts', **dadhati** 'they put', **dadhmaḥ** 'we put', **dhattha** 'you put'. The imperative second person singular parasmaipada is **dhehi/dehi.** A noteworthy compound of **dhā** is **śrad-dhā** 'put trust in, believe' (cf. Latin *credo*): **śraddhatte** 'he believes', etc.

The roots **mā** 'measure' and **hā** 'go forth' have weak stems **mimī/jihī** which reduce to **mim/jih** before vowels.

The distinguishing 'suffix' of class VII verbs is the nasal **n** infixed after the vowel of the root and strengthening to **na** in the strong forms. Thus from **yuj** 'join', **yuñj** and **yunaj**: **yunakti** 'he joins', **yuñjanti** 'they join'. One or two roots such as **bhañj** 'break', are quoted in a form already incorporating the nasal: this is because the nasal remains in various forms outside the present stem—e.g. **bhañjanam** 'a breaking'.

Class IX verbs add a suffix which has the strong form **nā** and the weak forms **nī** before consonants and **n** before vowels : **krī**

'buy', **krīṇāti** 'he buys', **krīṇīmaḥ** 'we buy', **krīṇanti** 'they buy'. Roots in **ū** shorten to **u**: **pū**, **punāti** 'purifies'. The infix nasal found in various forms of roots such as **bandh** 'tie' is dropped: **badhnāti** 'he ties'. Two of the commonest roots of this class are **jñā** 'know' and **grah** 'seize, take': they shorten to **jā** and **gṛh** respectively—**jānāti** 'knows', **gṛhṇāti** 'takes'.

A peculiar termination **āna** for the second person singular parasmaipada imperative is found in verbs of this class whose roots end in a consonant: so **gṛhāṇa** 'take (it)'.

The infinitive

The infinitive is formed by adding the suffix **tum** to the root strengthened to guṇa grade: **nī**, **netum** 'to lead'; **budh**, **boddhum** 'to learn'; **gam**, **gantum** 'to go'. In a fair number of verbs, most of them ending in a consonant, the suffix is added with connecting **i**: **car**, **caritum** 'to move'; **bhū**, **bhavitum** 'to be'. Generally, but by no means invariably, verbs that add **ita** in the past participle add **itum** in the infinitive. Quite frequently, infinitives of both forms are found: thus **nayitum** beside **netum**. Derivative stems retain the suffix **ay**: **cārayitum** 'to cause to move'.

Strengthening to guṇa is not invariable : thus **likh**, **likhitum** (as well as **lekhitum**) 'to write'. Several verbs containing **ṛ** strengthen this to **ra**: the commonest of them is **dṛś**, **draṣṭum** 'to see'. The infinitive of **grah** 'take' is **grahītum**.

The Sanskrit infinitive has a more limited range of uses than the English infinitive: various ways of representing the English infinitive have, in fact, been encountered in previous chapters. The nominalisation of verbal notions may be accomplished in Sanskrit by means of various nominal suffixes, or (though much less frequently) by means of relative clauses. Apart from being employed like the English infinitive to express purpose, the infinitive is generally restricted to 'prolative' use after a number of verbs and adjectives with meanings like 'want to, (be) able to, begin to, (be) ready to', etc.: thus **śrotum icchāmi** 'I want to hear'. (However, in implying a request, such a turn of phrase does not have the abruptness of the English expression, and so 'I should like to' would usually be a more appropriate translation.) Similarly, **śrotuṃ śaknoti** 'he can hear'; **śrotuṃ samarthaḥ** '(he is) capable of hearing'. **jñā** with an infinitive means 'have enough knowledge to, know how to'.

alam with an *infinitive* usually *means* 'has the capacity to':

bhuvam adhipatir bāl›-āvastho py alaṃ parirakṣitum

a ruler, though a child in years, is capable of guarding the earth

The verb **arh**, literally 'be worthy to', may express the notion 'should, ought'. It is frequently used in particular as a polite way of conveying a request or instruction:

śanaiḥ śanair āroḍhum arhati devaḥ Your Majesty should ascend very gently: be careful as you ascend, Your Majesty

The second main use of the infinitive is to express purpose ('in order to'). It has the same sense as a verbal noun in the dative or in composition with **artham** but is especially used with verbs of motion or where a verbal noun is not readily available.

tad eṣa Vṛṣalas tvāṃ draṣṭum āgacchati here then is Vṛṣala coming to see you

paścāt kopayitum āyuṣmantaṃ tathā kṛtavān asmi thereafter to make you angry, sire, I acted thus

An infinitive may be used with words such as **avasaraḥ** and **samayaḥ** 'opportunity to, (right) time to':

avasaraḥ khalv ayam ātmānaṃ darśayitum this is certainly the moment to reveal myself

Sometimes an infinitive comes near to functioning as the subject of a sentence, when it is an extension of an impersonal passive—e.g. **ālikhituṃ vismṛtam asmābhiḥ** 'we forgot to draw'. Similar and quite frequent is the use with **yukta** 'right, proper', **ayukta** 'wrong', etc. (The finite verb form **yujyate** 'is proper' may be used in the same way.) The construction may be with a genitive of reference, or with a predicative instrumental, as in the impersonal gerundive:

na yuktam anayos tatra gantum it is not right for the two of them to go there

nir_udyogair asmābhir avasthātum ayuktam it is wrong for us to remain without exertion

There is no special passive form of the infinitive. It may, however, bear a passive sense when used in a passive context, e.g. **hantuṃ nīyate** 'is taken to be killed'. In particular, the passives of **ārabh** 'begin' and **śak** 'be able' are used where we use a passive infinitive in English: **kartum ārabhyate** 'is beginning to be

done'; **kartuṃ śakyate** 'can be done'. The adjective **śakya** 'possible, able to be' is frequent in this passive sense, used either personally or impersonally:

śakyaḥ khalv eṣa . . . prajñayā nivārayitum he can of course be checked by guile

adhunā śakyam anena maraṇam apy anubhavitum it is now possible for him to suffer even death

The infinitive suffix appears exceptionally in its stem form **tu** with the nouns **kāmaḥ** 'desire' and (less often) **manas** 'mind' to form bahuvrīhi compounds: **apahnotu-kāma** 'having a desire to conceal, anxious to conceal'; **kartu-manas** 'having a mind to do, intending to do'; **kim asi vaktu-kāmaḥ?** 'what are you wanting to say?'

Future tense

The future tense is formed by adding the suffix **sya**, or **iṣya** (which is the preceding suffix with connecting **i**), to the root strengthened to guṇa grade, the resulting stem being inflected in the thematic **a** class. Thus **nī**, **neṣyati** 'will lead'; **bhū**, **bhaviṣyati** 'will be'. There is a general correspondence as to the strengthening of the root and the addition of the connecting vowel between this formation and that of the infinitive: so **drakṣyati** 'will see', **grahīṣyati** 'will take', **likhiṣyati** 'will write'. The most important difference is that all roots ending in **ṛ** must add the connecting vowel: so **kartum** 'to do', but **kariṣyati** 'will do'.

The sense of the future corresponds to that of English 'shall' and 'will', more particularly in the 'uncoloured' usages of these words. If the distinction between 'shall' and 'will' is crucial, it must be represented in some other way in Sanskrit; but a sentence such as **acirād asya pariśramasya phalam anurūpam adhigamiṣyasi** may be translated equally well as 'you shall soon receive' or 'you will soon receive, a suitable recompense for this exertion'.

ardharātra-samaye Candraguptasya Nanda-bhavana-praveśo bhaviṣyati Candragupta's entry into the Nanda palace will happen at midnight

n› êdaṃ vismariṣyāmi I shan't/won't forget this

ramaṇīyaṃ hi vatsa:Makarandam avalokayiṣyati Madayantikā Madayantikā will see dear Makaranda (looking) most attractive

Many instances have already been given of the present tense used to announce an immediate intention. If the future tense used in the same way has any difference of force, it is perhaps in making the statement of intention a shade more deliberate: **pṛcchāmi** 'I'll ask (him)', **prakṣyāmi** 'what I'll do is ask (him)'.

evaṃ rājā ›ham iti parijñānaṃ bhavet. bhavatu, atithi-samācāram avalambiṣye (if I act) like that, there might be the realisation that I am the king. Well then, I will adopt the behaviour of a (normal) guest

The future may express a prediction about an already existing state of affairs ('it will turn out to be the case that'), as also in English—'that will be the postman'.

jñāsyati Candanadāsasya vṛttāntam (this man) will (be sure to) know what has happened to Candanadāsa

The prediction may also be about a past event, and here, as in the English use of the future perfect, a generalisation may be implied: 'he won't have done anything foolish' implies '—because in general he would not do anything foolish'. Thus 'would' or 'would have' are sometimes possible English translations of the Sanskrit future.

eṣa . . . ratho dṛśyate—na khalu so ›kṛt›:ārtho nivartiṣyate look, I can see the chariot! He won't have/wouldn't have returned [/wouldn't return] unsuccessful

na hy an:ātma˟sadṛśeṣu Rākṣasaḥ kalatraṃ nyāsī˜kariṣyati Rākṣasa certainly won't have/wouldn't have entrusted [/wouldn't entrust] his wife to those [not worthy of:] less worthy than himself

Relative adverbs continued

Examples have been given in Chapters 11 and 12 of subordinate clauses having a nominal or adverbial feature in common with a main clause. In any language there also arises the need to make the whole notion of one clause a subordinate part of the notion of another. One might alternatively talk of subordinating the *verbal* notion of one clause. These two concepts are not in fact equivalent, but languages have some tendency to treat them as such. For instance, in the English 'his acquiescence has been unhappy', 'unhappy' may qualify the verbal notion of acquiescense ('acquiescence in an unhappy spirit') or the implicit total notion ('that he should have acquiesced is to be regretted'). We may use devices

such as intonation and pause to distinguish the two: 'he has acquiesced unhappily' as against 'he has acquiesced, unhappily'.

As should already be clear (e.g. from the discussion of the use of abstract nouns in Chapter 10), Sanskrit deals with such relationships principally by means of nominal constructions. But where finite constructions are used, they are achieved by extending the sense of the relative pronouns and adverbs. (Certain subordinating conjunctions exist, notably cet 'if', which are not formally related to the relative base ya-, but they may usually be treated as the equivalent of some relative adverb—the major exception being, of course, iti.) As a result of this extension of usage, certain ambiguities arise. This is not surprising, for even in English, where subordinate clauses are far more important, there is a similar situation—cf. the two possible interpretations of the phrase 'the fact that we must not forget', or the mere comma (or slight change of intonation) which distinguishes 'he said nothing which annoyed me' from 'he said nothing, which annoyed me'.

In what follows, a number of the more important extensions of usage will be described. The translations of the examples given should usually make the usage plain. The (perhaps rather elaborate) theoretical framework has been introduced to help account for some ambiguities.

First, there is the simple case in which a following ('connecting') relative has as its antecedent the whole of the preceding statement:

. . . **ācakranda rāja-kanyā, yena tat sakalam eva kanyā-›ntaḥpuram . . . ākulībabhūva** the princess screamed—[by which (screaming) that whole girls' quarters was thrown into confusion:] which threw the whole of the girls' quarters into confusion

bakula-māle upakāriṇy asi, yataḥ svāgataṃ bhavatyāḥ bakula garland, you are my ally—[as a result of which:] and therefore, welcome to you

katham iyaṃ bhagavatyāḥ . . . ādyā śiṣyā Saudāmanī?—yataḥ sarvam adhunā saṃgacchate what, is this Her Reverence's earliest pupil Saudāmanī? [as a result of which:] in that case everything now fits

This use of yataḥ to mean 'therefore' (introducing an effect) contrasts sharply with its use to mean 'for' (introducing a cause) as described below.

Where the total notion of the clause is subordinate to another statement, it is introduced most neutrally by the neuter singular form yat. (In traditional terms, yat may be said to represent the 'internal accusative' of the subordinate verb.)

yan mithaḥ:samavāyād imām madīyām duhitaram bhavān upayeme, tan mayā prītimatā yuvayor anujñātam that you, sir, married this my daughter by mutual union, I gladly assent to for you both

eken› âbhisaṃdhinā pratyarpayāmi . . . yad idam aham eva yathā_sthānaṃ niveśayāmi I'll hand (it) over on one condition—that I should be the one to put it in place

When a noun clause is the object of a verb meaning 'say', 'know', etc., the regular construction is, of course, with iti. But where the noun clause follows the main clause, a frequent alternative is to introduce it with yathā. (One might compare the use of 'how' for 'that' in sentences like 'he told me how a man had come to see him'.) In fact, in such cases iti is frequently added pleonastically at the end of the clause (in the second of the following examples it is not pleonastic, being needed for the sub-subordinate clause):

vatsa, ucyatāṃ Bhāgurāyaṇo yathā 'tvaritaṃ saṃbhāvay› âinam' iti child, let Bhāgurāyaṇa be told to find him at once

idaṃ tāvat prasiddham eva, yathā Nandanāya Mālatīṃ prārthayamānaṃ Bhūrivasur nṛpam uktavān 'prabhavati nija:kanyakā:janasya Mahā:rāja' iti Now it is entirely established that Bhūrivasu told the king when the latter was seeking Mālatī for Nandana, 'Your Majesty has power over his own daughter'

The subordinate clause may be related as reason to the main clause. The implied correlative of yat is then tat in its sense of 'then, so', and its force may be represented literally in English by 'inasmuch as':

kim atyāhitaṃ Mādhavasya, yad aniṣṭaṃ vyavasito›si? is there (some) disaster to Mādhava, that you have (this) dreadful resolve?

This has the same force as the use of the personal relative pronoun described in Chapter 11 (p. 147), but the latter is, of course, more restricted in its scope, since it can be used only when there is some identifiable common element in the two clauses. In the three examples given in Chapter 11, on the other hand, yat might be substituted without change of meaning.

As well as yat, other forms of the relative are used. These forms are somewhat illogical and represent the attraction of the relative into the case of the antecedent. Thus yena really means tena yat 'in view of the (fact) that'.

> **aho mahā;prabhāvo rājā Duḥṣantaḥ, yena praviṣṭa:mātra eva âtrabhavati nir_upaplavāni naḥ kāryāṇi saṃvṛttāni** how great is the power of King Duḥṣanta, in that from the moment His Honour entered, our rites have become unmolested

[Note that, without the locative absolute phrase, yena might have been interpreted personally—'he by whose agency'.]

> **na yathāvad dṛṣṭam, yat kāraṇam bhavān a:pradhānaḥ** (you) did not see it properly, for the reason that you are not one in authority

> **abhimatā vā bhavanam atithayaḥ saṃprāptāḥ, yataḥ eṣa pāka-viśeṣ›-ārambhaḥ?** or have honoured guests come to the house, that there is this embarking upon special cooking?

> **na khalv anyathā vastu-vṛttam, yataḥ śrāvak›âvasthāyām asmat;Saudāmanī-samakṣam anayor vṛtt» êyaṃ pratijñā** the facts are not really [otherwise:] at variance (with what has been said), for when they were students the two of them made this promise before Saudāmanī and myself

The meaning of 'inasmuch as' shades into that of 'for' (in which sense the emphatic particle **hi** is common) and finally into that of 'because':

> **yato ›yaṃ cirān nirvṛto mam› ôpayogaṃ na jānāti, ten› âdhunā mam› āhāra-dāne ›pi mand›;ādarah** because this man, satisfied for (so) long, does not recognise my utility, he is now careless even in providing fodder for me

When the subordinate clause is related as a result to the main clause, it may be introduced by **yathā**. This again is a case of attraction into the form of the correlative : **tathā . . . yathā** means 'in such a way that (as a result)':

> **bhos tathā ›ham utpatitā yathā sakala eṣa giri;nagara;grāma; sarid;araṇya-vyatikaraś cakṣuṣā parikṣipyate** oh, I have flown up so (high) that this whole expanse of mountains, cities, villages, rivers and forests is encompassed by my eye

> **upoḍha;rāgeṇa vilola;tārakaṃ**
> **tathā gṛhītaṃ śaśinā niśā-mukham**
> **yathā samastaṃ timir›:âṃśukaṃ tayā**
> **puro ›pi rāgād galitaṃ na lakṣitam**

The moon, with passion [/redness] increased, has seized the tremulous-eyed [/winking-starred] face [/forepart] of the night in such a way that she has not noticed all the garment of her darkness slip away even in front [/in the east] because of (her answering) passion [/redness]

Other relatives and correlatives are possible in result clauses. Thus:

īdṛśas te nirmāṇa-bhāgaḥ pariṇato, yena lajjayā svacchandam ākranditum api na śakyate your [allotment of creation:] destiny in life has turned out to be such that for very shame one cannot even weep as one would wish

However, Sanskrit usually expresses consequence by subordinating the reason rather than the result: 'he was so miserly he never spent a shilling' would become 'by him being miserly not a shilling was spent'.

aho, Rākṣasaṃ prati me vitarka-bāhulyād ākulā buddhir na niścayam adhigacchati [oh, confused from the multitude of doubts about Rākṣasa, my mind attains no certainty:] I am in such a storm of doubt about Rākṣasa, I cannot make up my mind

evaṃ nirbhinna:hṛday›-āvegaḥ śiśu:janen› âpy anukampito ›smi [thus with the agitation of my heart betrayed, I am pitied even by children:] I betrayed my distress so clearly that even a child takes pity on me

atibhūmim ayaṃ gato na śakyate nivartayitum [having gone to excess, this one cannot be turned back:] he has gone too far to be turned back

The use of **yathā** in expressing result is commonest in a particular idiom with verbs like **kṛ** 'act' and **vidhā** 'arrange', to express 'act in such a way that', 'see to it that':

yathā svāmī jāgarti tathā mayā kartavyam I must see to it that my master wakes up

yathā ›haṃ bhavadbhyāṃ sah› ākāśa-vartmanā yāmi, sa upāyo vidhīyatām [so that I go with you two by the way of air, let that expedient be arranged:] find a way for me to accompany the two of you in your flight

Similarly with **niṣidh** 'forbid' (note how the common subject is placed with the first verb rather than with the main verb):

yathā ca sainikās tapo-vanaṃ n› ôparundhanti dūrāt pariharanti ca, tathā niṣeddhavyāḥ [and so that the soldiers do not molest the ascetic grove and avoid it from afar, thus

(they) are to be checked:] and you must restrain the soldiers from molesting the ascetic grove and have them keep well clear of it

The notion expressed by a noun clause may be a possibility rather than a fact (and even so—as in the example eken âbhisaṃdhinā . . . above—the verb may remain in the present indicative):

yac ca 'śṛgālo ›yam' iti matvā mam› ôpary avajñā kriyate, tad apy ayuktam and that (he) should feel (/for him to feel) contempt for me thinking 'he is (just) a jackal', that also (would be) wrong

Here we might most naturally say 'if he should feel'. And the usual word for 'if', **yadi**, is in fact in origin merely **yat** with a strengthening particle. A correlative is often lacking (regularly so when the conditional follows the main clause). When expressed, it is probably most usually **tat**, but other correlatives are often found, such as **tataḥ, tadā, tarhi.**

ārye, yadi nepathya-vidhānam adhyavasitam, tad ih› āgamyatām lady, if arrangements backstage are completed, come here

iha devam upatiṣṭhatu, yadi na doṣaḥ let him attend Your Majesty here, if there is no [fault:] objection

The alternative word for 'if', **cet**, must not stand as the first word in its clause:

na ced anya:kāry›-âtipātaḥ, praviśy› âtra gṛhyatām atithi-satkāraḥ if (it means) no neglect of other duties, enter here and accept (our) hospitality

Other words, such as **atha**, are also found:

atha kautukam, āvedayāmi if (you feel) curiosity, I'll tell you

With **api** added, we have **yady api** 'even if, though'. Similar in sense is **kāmam** 'granted that, though'. The correlative may be **tathā ›pi, punar, tu** 'even so, yet'.

kāmaṃ khalu sarvasy› âpi kula-vidyā bahumatā, na punar asmākaṃ nāṭyaṃ prati mithyā gauravam though of course everyone thinks highly of his own hereditary learning, our regard for the drama is not misplaced

yady apy ete na paśyanti, lobh›-ôpahata;cetasaḥ,
kula-kṣaya-kṛtaṃ doṣaṃ mitra-drohe ca pātakam—

katham na jñeyam asmābhiḥ pāpād asmān nivartitum,
kula-kṣaya-kṛtam doṣam prapaśyadbhir, Janārdana?

Even if these men, their understanding killed by greed, do not see
The sin caused by the ruin of a family and the crime in the injuring of a friend,
How should we not know (enough) to turn back from this wickedness,
We, Krishna, who can see such sin?

asau

The pronoun asau 'that, he' is less common than the other demonstrative pronouns. It is used specifically of what is not near at hand, but anything to which it refers may also be referred to, if absent by the pronoun **saḥ** and if present by the pronoun **ayam**. To give stronger deictic force ('thére is, look at that') the combination **ayam asau** may be used:

ayam asau mahā:nadyor vyatikaraḥ thére is the confluence of the two great rivers

Used of what is absent, **asau** offers a perhaps slightly more emphatic alternative to **saḥ**:

Vṛṣala Rākṣasaḥ khalv asau Vṛṣala, he (/the man you are talking about) is Rākṣasa, don't forget

hṛt›:âdhikāraḥ kva sāmpratam asau baṭuḥ? where is that fellow, now that he has lost his job?

ādi 'etc.'

ādi m. and less frequently some other word such as **prabhṛti** f., literally meaning 'beginning', may be used at the end of a bahuvrīhi compound with the sense 'of which the beginning is X', and therefore 'beginning with X/[consisting of] X, *etc.*/ such as X':

Indr›:ādayaḥ surāḥ the gods Indra, *etc.*, Indra and the other gods

śrotr›:ādīn› îndriyāṇi the senses such as hearing

Viśvāvasu:prabhṛtayas trayo bhrātaraḥ Viśvāvasu and his two (younger) brothers

Note the possibility of the translation 'X *and*', particularly in the last of the above examples.

Such compounds are often used without the substantive they qualify being expressed. If the omitted substantive has a rather general reference, there is a tendency for the compound itself to be put into the singular:

> **mṛto ›sau Saṃjīvako, ›smābhiś c› âgny;ādinā satkṛtaḥ** that Samjīvaka is dead, and we have [honoured him with fire etc.:] given him a cremation ceremony and so forth
>
> **na hy etābhyām atidīpta;prajñā;medhābhyām asmad;ādeḥ sah›:âdhyayana-yogo ›sti** for (anyone) like us, there is no managing common lessons with those two, whose understanding and intellect are exceptionally brilliant

The neuter singular form **prabhṛti** comes to be used adverbially with the ablative or with a form ending in the suffix **taḥ** in the sense of 'from X onwards, since': **cirāt prabhṛti** 'since a long time', **tataḥ prabhṛti** 'from that (point) on'.

ājñāpayati and *vijñāpayati*

The causatives of **ājñā** and **vijñā** (of which the past participles have the anomalous alternative forms **ājñapta** and **vijñapta**) may often be translated 'order' and 'request' respectively. More widely, they may both mean 'say', the first with the implication that the speaker is someone (such as a king or guru) whose word is not to be questioned, the second with the reverse implication that the speaker is someone (such as a counsellor or pupil) who should show deference to the person addressed. A form such as **vijñāpayāmi** 'I beg to state' may, of course, simply indicate politeness between equals.

Vocabulary

atithi *m.* guest
anucaraḥ companion, attendant
anutāpaḥ remorse
antaraṃ interval
anveṣin searching, in search of
apatyaṃ offspring
aparāddha (*p.p.*) *and* **aparādhin** offending, guilty
abhiyogaḥ attack
amṛtaṃ nectar, ambrosia
ājñā command, order
ādi *m.* beginning;
;ādi *see chapter text*

āpta trustworthy
iṣu *m.* arrow
upapanna equipped with, possessed of
upasaṃgrahaḥ embracing; collecting; looking after
etāvant this much
kanyakā girl
kāmaḥ wish, desire, love; **°tu-kāma** wanting to, anxious to (*see chapter text*)
kāyasthaḥ scribe, letter-writer
kāraṇaṃ reason
kāvyaṃ [that which derives from a **kavi** 'poet, creative writer' :] literature
kumārakaḥ young man, son
kṛta-vedin conscious of [things done for one:] debt: grateful, obliged
koṣaḥ treasury, resources, wealth
kriyā doing; rite
kṣatriyaḥ [member of] warrior [caste]
guhya [to be concealed:] secret
Gautamī *pr. n.*
gauravaṃ high esteem, duty of respect [towards an elder]
ghaṭaḥ pot
cakṣus *n.* eye
jāta *p.p.* born; **jāta-karman** *n.* birth-ceremony
jñātṛ knower, person to know/understand
tīkṣṇa:rasa-daḥ poisoner
tuccha trifling
dāsī slave girl, servant girl
Devarātaḥ *pr. n.*
dauhitraḥ daughter's son, grandson
dhurā pole, yoke, burden
Nandaḥ *pr. n.*
nṛpati *m.* king
payas *n.* water
para far, ultimate, supreme
parigrahaḥ acquisition, possession
paritoṣaḥ satisfaction
puṇya auspicious, holy
purātana (*f.* ī) former
pṛthvī, pṛthivī earth
pracchādanaṃ concealment
pratikūla contrary, hostile
pramāṇaṃ measure, size
prākṛta (*f.* ā/ī) of the people, vulgar, common
priyaṃ benefit, service
bādhā molestation, damage
brahmacārin *m.* student ; **sa:brahmacārin** *m.* fellow-student
bhārika burdensome
bhūṣaṇaṃ ornament
bhraṃśaḥ fall, decline; **sthāna-bhraṃśaḥ** fall from position, loss of place
mati mant possessing wit, sensible
madhya-stha [mid-standing:] neutral
manorathaḥ desire
mantrin *m.* minister
yukta proper, right
rahasya secret
rāja-kāryaṃ, rājya-kāryaṃ [business of king/kingdom:] state affairs, state administration
rāmaṇīyakaṃ loveliness, delightful aspect
lakṣaṇaṃ characteristic, (auspicious) mark
Lopāmudrā *pr. n.*

-vacanāt [from the speech of:] in the name of
varāka (*f.* ī) wretched, poor
varṇaḥ colour, appearance
vāc *f.* speech, words
vādin speaking, talking
vāsin living in, dweller
vijñāpanā request
vidhi *m.* injunction [*esp. for performance of religious rite*]; **vidhi vat** according to [the injunction of] ritual
vivakṣita (*desiderative p.p.*) wished to be said, meant
vihāraḥ (Buddhist) monastery convent
vedin knowing, conscious of, appreciative of
vyapadeśaḥ designation, name
vyayaḥ loss; expense, extravagance
vyāghraḥ tiger
Śakaṭadāsaḥ *pr. n.*
śaṭha cunning
Śatakratu *m.* (*name of*) Indra
Śākuntaleya born of Śakuntalā
śāsanam command
śuddhāntaḥ women's apartments, household
śūla *m./n.* stake; **śūlam ā + ruh** *caus.* solidus [cause to mount the stake:] impale
śṛgālaḥ jackal
śrotṛ *m.* listener, someone to listen
śrauta derived from scripture, scriptural
śvapākaḥ outcast
saṃcayaḥ collection, quantity
satkāraḥ hospitality
samartha capable, able
sācivyam being minister, post of minister
Siddhārthakaḥ *pr. n.*
secanam (act of) sprinkling, watering
Somarātaḥ *pr. n.*
sainikaḥ soldier

ati + śī (II atiśete) surpass, triumph over
anu + jñā (IX anujānāti) allow, give someone leave to (*dat. of verbal noun*)
abhi + druh (IV abhidruhyati) do violence to
abhi + vṛt (I abhivartate) approach, go towards, make for
arh (I arhati) be worthy; 'should' (*see chapter text*)
ava + jñā (IX avajānāti) despise
ā + khyā (II ākhyāti) declare, tell
ā + dṛ (IV ādriyate) heed, respect, defer to, refer to
ā + ruh *caus.* **(āropayati)** cause to mount, raise onto
ut + ghuṣ (I udghoṣati) cry out
ut + hā (III ujjihīte) start up; depart
upa + bhuj (VII upabhuṅkte) enjoy, consume, spend
upa + rudh (VII uparuṇaddhi) besiege, invade

ut + laṅgh *caus.* (ullaṅghayati) transgress, violate
kam *caus.* kāmayate desire, be in love with
kup *caus.* kopayati anger
duṣ *caus.* (dūṣayati) spoil, defile
pari + ci (V paricinoti) become acquainted with, recognise
pīḍ (X pīḍayati) squeeze
pū (IX punāti, punīte) purify
pṝ (*caus.* pūrayati, *p.p.* pūrṇa) fill, fulfil
pra + khyā *caus.* (prakhyāpayati) publish, proclaim
prati + nand (I pratinandati) receive gladly, welcome
prati + vi + dhā (III pratividadhāti) prepare against, take precautions
pra + bhā (II prabhāti) shine forth, dawn
pra + yat (I prayatate) strive, exert oneself
pra + yuj (VII prayuṅkte) employ; perform (on stage)
man *caus.* (mānayati) esteem, honour
mṛṣ *caus.* (marṣayati) overlook, excuse
vi + ā + pṛ *caus.* (vyāpārayati) set to work, employ
śak (V śaknoti) be able, can
śam *caus.* (śamayati) quieten, appease
śrad + dhā (III śraddhatte) trust, believe
sat + kṛ (VIII satkaroti) receive with hospitality, entertain
sam + dhā (III saṃdhatte) bring together; aim (arrow)
sam + ā + sañj (I samāsajati) attach something to (*loc*), impose upon
spṛś (VI spṛśati) touch

ati: (*karmadhāraya prefix*) too, over-, extremely, very
aticirāt after very long
anyatra elsewhere
asau that, he, she
itaretara (*stem form*) mutual, of/to *etc.* each other
kaccit? I hope that . . .?
kāmam admittedly; granted that
cirāt at long last
cet (*enclitic*) if
prabhṛti + *abl.* starting with, from . . . onward, ever since
prādur + bhū become manifest, arise
yat satyam [what is true:] truth to tell, in truth
yady evam [if so:] in that case
yataḥ, yadi, *etc.*: *see chapter text*

Exercise 13a देहि मे प्रतिवचनम् ।१। त्वया सह गौतमी गमिष्यति ।२। कश्च
शून्या इवामी प्रदेशाः ।३। एष तमिषुं संदधे ।४। यदि रहस्यं तदा तिष्ठतु। यदि न
रहस्यं तर्हि कथ्यताम् ।५। अहमप्यमुं वृत्तान्तं भगवत्यै लोपामुद्रायै निवेदयामि ।६। स
खलु मूर्खस्तं युष्माभिरतिसृष्टं प्रभूतमर्थराशिमवाप्य महता व्ययेनोपभोक्तुमारब्धवान्
।७। दिष्ट्या सुप्रभातमद्य यदयं देवो दृष्टः ।८। किं चिदाख्यातुकामास्मि ।९।
उपालप्स्ये तावदेनम् ।१०। भद्र सिद्धार्थक काममपर्याप्तमिदमस्य प्रियस्य तथापि
गृह्यताम् ।११। अयमसौ राजाज्ञया राजापथ्यकारी कायस्थः शकटदासः
शूलमारोपयितुं नीयते ।१२। ज्ञास्यथः खल्वेतत् ।१३। पुण्याश्रमदर्शनेनात्मानं
पुनीमहे तावत् ।१४। भद्रे न तत्परिहार्यं—यतो विवक्षितमनुक्तमनुतापं जनयति ।१५।
नायमवसरो मम शतक्रतुं द्रष्टुम्। १६। सखे न तावदेनां पश्यसि येन त्वमेवंवादी
।१७। अये एतास्तपस्विकन्यकाः स्वप्रमाणानुरूपैः सेचनघटैर्बालपादपेभ्यः पयो
दातुमित एवाभिवर्तन्ते ।१८। न चेन्मुनिकुमारको ऽयं तत्को ऽस्य व्यपदेशः ।१९।
मतिमांश्चाणक्यस्तुच्छे प्रयोजने किमिति चन्द्रगुप्तं कोपयिष्यति । न च कृतवेदी चन्द्रगुप्त
एतावता गौरवमुल्लङ्घयिष्यति ।२०। तेन हि विज्ञाप्यतां मद्वचनादुपाध्यायः सोमरात
- अमूनाश्रमवासिनः श्रौतेन विधिना सत्कृत्य स्वयमेव प्रवेशयितुमर्हसीति । २१।
स्मर्तव्यं तु सौजन्यमस्य नृपतेर्यदपराधिनोरप्यनपराद्धयोरिव नौ कृतप्रसादं चेष्टितवान्
।२२। हे व्यसनसब्रह्मचारिन् यदि न गुह्यं नातिभारिकं वा ततः श्रोतुमिच्छामि ते
प्राणपरित्यागकारणम् ।२३। आर्य वैहीनरे अद्य प्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तः
स्वयमेव राजकार्याणि करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।२४।
वयमप्याश्रमबाधा यथा न भवति तथा प्रयतिष्यामहे ।२५। किमिदानीं चन्द्रगुप्तः
स्वराज्यकार्यधुरामन्यत्र मन्त्रिण्यात्मनि वा समासज्य स्वयं प्रतिविधातुमसमर्थः ।२६।
यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुञ्जानस्य ममापि सुमहान्परितोषः प्रादुर्भवति
।२७। चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मादय इति नगरे प्रख्याप्य
शकटदासः शूलमारोपितः ।२८। स खलुं कस्मिंश्चिदपि जीवति नन्दान्वयावयवे
वृषलस्य साचिव्यं ग्राहयितुं न शक्यते ।२९। इदमत्र रामणीयकं
यदमात्यभूरिवसुदेवरातयोश्चिरात्पूर्णो ऽयमितरेतरापत्यसंबन्धामृतमनोरथः ॥ ३०॥

Exercise 13b (In this exercise translate 'should' where appropriate by *arh*.)

1 Vijayā, do *you recognise this ornament? 2 That fellow is certainly·cunning. 3 Lavaṅgikā has managed·well, since Mādhava's·attendant Kalahaṃsaka is in love with that servant·girl·of·the·convent, Mandārikā. 4 But where will *you (ladies) wait for me? 5 Why, quite without·giving an answer he has started·to dance. 6 What, are soldiers in·search·of·me invading the ascetic grove? 7 Granted that this is to be prized,

yet we are neutral about it [atra]. 8 After not very long the minister will restore [*use* ā + ruh *caus.*] us to (our) former state. 9 It is not right to despise even a common man. 10 King Candragupta, it is already known to you that we lived for a certain interval·of·time with [*loc.*] Malayaketu. 11 Oh Viṣṇugupta, you should not touch me (who am) defiled·by·the·touch·of·an·outcaste. 12 My dear child, I hope you have greeted [abhi + nand] this son born of Śakuntalā whose·birth·ceremony·and·other·rites·were·performed by us according to ritual? 13 Then give me leave to go. 14 *We* are not able to triumph with words over Your Excellency's words. 15 If Your Excellency thus sees the time·for·attack, why delay? 16 Come in, my dear fellow: you will get someone to listen and to understand. 17 'Just now (he) has directed his daughter to (show) hospitality·to·guests and gone to Soma-tīrtha to appease a fate hostile to her'—'In that case she is the one I will see.' 18 Why do you ask, friend, un·believing(ly)? 19 Is the earth without·warriors, that (you) cry out in this way? 20 I should like to employ you, my dear fellow, on a certain task that·must·be·performed·by·a·trustworthy·person. 21 If the grandson·of·the·sage proves to be [bhū] possessed·of·those·marks, you will welcome her and introduce her into your household. 22 Do you then not pity the poor (girl) whose·life·is·departing? 23 Loss·of·place will not oppress one·without·possessions. 24 (We) have established Śakaṭadāsa with a great quantity·of·wealth to·look·after the poisoners·and·so·forth employed·by·us to do violence to Candragupta's·person, and to·instigate·(his)·subjects·to·rebellion. 25 Mādhavya my friend, you have·not·obtained·the·reward·of·your·eyes, since you have not seen the ultimate of things to see [draṣṭavya]. 26 Oh merchant Candanadāsa, a king so severe·in·punishment towards traitors will not overlook *your concealment·of Rā-kṣasa's·wife. 27 Since those tigers·and·others, deceived·by·mere·appearance, without·knowing (him to be) a jackal regard that one (as) king—see [*pl.*] to it that he is recognised. 28 Your Majesty, who else anxious·to·live would have violated Your Majesty's command? 29 Though (your) master's·merits cannot be forgotten, Your Excellency should honour my·request.

14

Paradigms: Imperfect and optative of present stems; **śreyāṃs**

Imperfect tense

Like the imperative, the imperfect is part of the present stem of the verb. It shares its two most prominent characteristics with the aorist tense (Chapter 15): the stem is prefixed by an augment, and the terminations are the 'secondary terminations'.

The augment consists of the vowel **a**: **nayati** 'he leads', **anayat** 'he led'; **karoti** 'he does', **akarot** 'he did'. When the stem begins with a vowel, the combination with **a** always results in vṛddhi, even in the case of **i/ī/u/ū/ṛ**: thus **icchati** 'he wants', **aicchat** 'he wanted'. When a verb is compounded with a prefix, the augment is always placed *after* any such prefix, immediately before the verb: **samudatiṣṭhat** 'he rose up', from **sam + ut + sthā**.

The personal endings of the present tense (e.g. **-ti**) are called 'primary', and those of the imperfect and aorist (e.g. **-t**) are called 'secondary'. The terminology is in fact misguided, since from an historical point of view the 'primary' endings are derived from the 'secondary'. Thus on the basis of a primitive **nayat** (surviving in Vedic as a form of the 'injunctive' mood), the imperfect **anayat** is differentiated by the addition of the augment and the present **nayati** by the addition of a suffix **i** (while the imperative **nayatu** is differentiated by the addition of another suffix, **u**). The relationship of primary and secondary endings is not always so transparent, and there is no alternative to committing the paradigms to memory, but it is perhaps also worth pointing out that the third person plural form **anayan** is reduced (because Sanskrit words cannot normally end in more than one consonant) from an original ***anayant**.

In the imperfect, as in the present, of athematic verbs, the three parasmaipada singular forms are strong, the rest weak. Those verbs which take **-ati** not **-anti** in the third person plural parasmaipada present (class III verbs and some other reduplicated stems) take **-uḥ** not **-an** in the corresponding imperfect form. Final **ā** disappears before this suffix, but **i/ī/u/ū/ṛ** take guṇa: **ajuhavuḥ** 'they sacrificed'. In a few further verbs of class II this ending is an optional alternative.

The imperfect is used as a simple past narrative tense—'he did', 'he went', etc. It is frequent in certain styles of Sanskrit, but since its sense may also be represented by the past participle and the past active participle (and to some extent by the aorist or perfect) there are other kinds of Sanskrit in which it occurs rarely. The examples of the imperfect in Exercise 14 are taken mainly from Classical prose romances. The imperfect tense is so named because it is parallel in *formation* with the imperfect of various other Indo-European languages, notably Greek. But it is important to realise that in sense it normally has no progressive or durative implication ('he was doing', 'he used to do', etc.). Such implications tend, even in past time, to be expressed in Sanskrit by the present tense (sometimes with the addition of the particle **sma**):

atha sā yadā vāyu-preritair vṛkṣa-śākhā-›graiḥ spṛśyate, tadā śabdaṃ karoti, anyathā tūṣṇīm āste now when the tips of the tree-branches, stirred by the wind, touched that (drum), it would make a noise, (while) otherwise it would remain silent

tasmāt saraso› dūra-vartini tapo-vane jābālir nāma mahā:tapā muniḥ prativasati sma in an ascetics' grove not far from that lake there lived an ascetic of great austerity named Jāvāli

(Conversely, it should be mentioned, the use of the present as an ordinary past narrative tense—'historic present'—is not characteristic of good Classical writers.)

An exception to the general significance of the imperfect is provided by the imperfect of **as** 'be', which normally has a stative sense (except in a phrase such as **tūṣṇīm āsīt** 'fell silent'):

Ṛṣyaśṛṅg›-āśrame guru:janas tad» āsīt (his) elders were at that time in Ṛṣyaśṛṅga's hermitage

priy›:ārāmā hi sarvathā Vaidehy āsīt the Princess of Videha was always fond of the woodland

Sometimes, by combining with a past participle, this verb can convey a pluperfect sense:

atha tāmbūla-karaṅka-vāhinī madīyā Taralikā nāma mayâîva saha gatā snātum āsīt now my betel-box carrier called Taralikā [was having gone:] had gone to bathe with me

Imperfect forms may be made from the future stem, giving a tense known as the conditional: thus from **kariṣyati** 'he will do' **akariṣyat** (lit. 'he was going to do') 'he would have done'. The use of this tense is mentioned below.

The optative

From the paradigms it will be seen that the optative links the secondary endings to the present stem by means of a suffix **ī** or **yā**, which in the case of thematic verbs becomes **e** (from **a + ī**). Before either form of the suffix the stem of athematic verbs appears in its weak form.

While a prescriptive usage ('he shall do') is common in law-books and similar texts, the prevalent sense of the optative in Classical literary texts is potential, to express what 'may' or 'might' be the case now or in the future (or even occasionally in the past). In plain statements **kadācit** 'perhaps' is often added:

atha vā mayi gate nṛśaṃso hanyād enām but no, with me gone the monster may kill her

kumāra, anyeṣāṃ bhūmipālānāṃ kadācid amātyavyasanam a:vyasanaṃ syāt, na punaś Candraguptasya Your Highness, for other rulers a deficiency in ministers might perhaps be no deficiency, but not for Candragupta

ārāma-prāsāda-vedikāyāṃ krīḍadbhiḥ pārāvataiḥ pātitaṃ bhavet it [may be having been dropped:] may have been dropped by the pigeons while playing in the balcony of the pleasure-pavilion

kv› êdānīm ātmānaṃ vinodayeyam where can I now distract myself?

api khalu svapna eṣa syāt? could this indeed be a dream?

The combination **api nāma** is frequent with the optative, and may express anything from speculation or anxious hope to a wish, even an impossible wish ('if only'):

tad api nāma Rāma:bhadraḥ punar idaṃ vanam alaṃkuryāt? might dear Rāma, then, (be going to) grace this forest again?

api nâm› âham Purūravā bhaveyam if only I (a woman) could become Purūravas!

Remote conditions

The optative is used to express remote hypotheses in relation to the future ('if he were to do') or the present ('if he were doing'). The construction does not in itself distinguish clearly between 'if this were to happen, this would be so' and 'if this were to happen, this *might* be so'.

tad yadi kadācic Candraguptaś Cāṇakyam ati:jitakāśinam a:sahamānaḥ sācivyād avaropayet, tataḥ . . . amātya:Rākṣasaś Candraguptena saha saṃdadhīta so if by any chance Candragupta, not enduring Cāṇakya('s being so) extremely arrogant, were to dismiss him from his ministerial post, Minister Rākṣasa might come to terms with Candragupta

One of the optatives may be replaced by a present indicative, as in the following beautiful verse of Kālidāsa:

anadhigata:manorathasya pūrvaṃ

śataguṇit» êva gatā mama triyāmā

yadi tu tava samāgame tath» aîva

prasarati subhru, tataḥ kṛtī bhaveyam

[Earlier with my desire unobtained:] before I won my desire,
The night passed for me as if multiplied by a hundred:
But if it could stretch like that [upon your union:] when I am with you,
I should be satisfied, my fair one

As in any language the conditional clause may be implied (or conveyed by an adverbial word or phrase) rather than directly expressed:

vyaktaṃ n› âsti—katham anyathā Vāsanty api tāṃ na paśyet? obviously she does not (really) exist. Otherwise how would Vāsantī not [be seeing:] be able to see her too?

sādhu, sādhu! anena ratha-vegena pūrva:prasthitaṃ Vainateyam apy āsādayeyam, kiṃ punas tam apakāriṇaṃ Maghonaḥ bravo, bravo! With this speed of the chariot I could even overtake [Vinatā's son:] Garuḍa [previously set out:] after giving him a start, let alone that offender against Indra

Conversely, there is an idiom whereby the main clause is suppressed and a tentative supposition is expressed by yadi with the optative:

> ... **pārāśarī Divākaramitra-nāmā giri-nadīm āśritya prativasati—sa yadi vinded vārttām** a wandering mendicant called Divākaramitra is living (in those parts) by a mountain stream—it is possible that he might possess some information

The conditional tense may be used (in both the subordinate and the main clause) to express a past unfulfilled condition. To quote Kālidāsa again:

> **yadi surabhim avāpsyas tan-mukh>-ôcchvāsagandham,**
>
> **tava ratir abhaviṣyat puṇḍarīke kim asmin?**

> If (O bee) you had discovered the sweet fragrance of her breath,
> Would you (after that) have found pleasure in this lotus?

But for various reasons the conditional is not a very common tense. Despite its origin, it is not needed in reported statements to express a non-conditional, 'future in the past' sense ('he said he would do it') since a direct construction with iti is available in such circumstances. Secondly, sentences of the type 'he wouldn't have done it without asking' are expressed by the future (Chapter 13). Thirdly, even in its special function of expressing past unfulfilled conditions it may be replaced by the optative:

> **Vṛṣala, Rākṣasaḥ khalv asau—vikramya gṛhyamāṇaḥ svayaṃ vā vinaśyed yuṣmad-balāni vā vināśayet** Vṛṣala, the person (you are speaking of) is Rākṣasa after all: [being seized:] if we had seized him by force either he would have died himself or else he would have destroyed your forces

Comparatives and superlatives

The normal comparative suffix is **tara**, and the normal superlative suffix is **tama**: **mṛdu** 'soft', **mṛdutara** 'softer', **mṛdutama** 'softest'. These suffixes are freely attached to adjectives, and are also found with past participles (**utpīḍitatara** 'particularly squeezed') and occasionally substantives (**suhṛttama** 'very close friend').

Stems in **-yāṃs** (usually **-īyāṃs**) also in principle have comparative force and are paired with superlative forms in **-iṣṭha**. They are primary derivatives of ancient formation, added always to monosyllabic stems, and do not necessarily correspond directly to any

adjective in the positive degree. What correspondence there is will be in meaning and/or in ultimate derivation from the same root rather than in form. Thus **kṣodīyāṃs** 'meaner, inferior' and **kṣodiṣṭha** 'meanest' are derived directly from the root **kṣud** 'trample'; and the simple adjective **kṣudra** 'mean' is a separate formation from the same root; while **kanīyāṃs** 'smaller' and **kaniṣṭha** 'smallest' are related only in meaning to **alpa** 'small'. Some other examples of these stems are:

guru heavy, important	**garīyāṃs**	**gariṣṭha**
vṛddha old	**jyāyāṃs** elder	**jyeṣṭha**
antika near	**nedīyāṃs**	**nediṣṭha**
paṭu sharp	**paṭīyāṃs**	**paṭiṣṭha**
priya dear	**preyāṃs**	**preṣṭha**
balin strong	**balīyāṃs**	**baliṣṭha**
bahu much	**bhūyāṃs**	**bhūyiṣṭha**
mahānt great	**mahīyāṃs**	**mahiṣṭha**
(*cf.* śrī splendour)	**śreyāṃs** better	**śreṣṭha**

It should be noted that while some of the forms listed above are frequent, they do not exclude the use of the suffixes **tara** and **tama**: thus 'dearer' may be represented by **priyatara** as well as by **preyāṃs**.

The other term of the comparison is represented by the ablative (or by a form in **-taḥ**):

> **sv›:ârthât satâṃ gurutarâ praṇayi-kriy» aîva** more important to the virtuous than their own interests is carrying out the request of a petitioner

It is not, in fact, necessary for the adjective to be in the comparative degree for the use of this ablative of comparison. 'Dearer even than life' may be represented simply by **prāṇebhyo ›pi priyaḥ**. Similarly:

> **vajrād api kaṭhorāṇi, mṛdūni kusumād api**
> **lok›-ôttarāṇāṃ cetāṃsi ko hi vijñātum arhati?**
>
> harder even than adamant, softer even than a flower—who can aspire to understand the minds of those who are above the world?

On the other hand, in Sanskrit (unlike English) the comparative adjective by itself need not have overtly comparative force but may be simply a more emphatic equivalent of the positive: **balīyāṃs**, rather than meaning 'stronger', often just means 'notably strong, particularly strong'. As a result, the comparative

force is expressed much more by the ablative of comparison than by the adjective, with the exception of a few adjectives of almost invariably comparative significance such as **jyāyāṃs** 'elder' and **bhūyāṃs** 'more'. One should, in fact, beware of translating **balīyāṃs** as 'stronger' unless the context makes it quite plain that a comparison is intended.

Similar to the ablative of comparison is the ablative after an adjective such as **anya** 'other (than)' or after a verb such as **pari + hā** (*passive*) 'be inferior to':

> **na tarhi prāg:avasthāyāḥ parihīyase** in that case you are [not inferior to your previous state:] no worse off than you were before

Occasionally, an analytical construction with a negative is found replacing the ablative of comparison. This is the regular construction with the word **varam** 'a preferable thing, the lesser of evils'.

> **varaṃ vandhyā bhāryā na c› âvidvān putraḥ** [a barren wife is the preferable thing and not:] better a barren wife than an ignorant son

> **'sarvathā ›mātya:Rākṣasa eva praśasyataraḥ' — ' "na bhavān" iti vākyaśeṣaḥ'** 'at all events it is Minister Rākṣasa who is more to be admired—'["not you" is the rest of the sentence:] than I am, you mean?'

Just as comparatives do not always have comparative force, so superlatives need not imply literal supremacy: **mṛdutama** may mean simply 'pre-eminently soft', 'very soft', rather than '(the) softest (of all)'. The field of comparison may be expressed either by the genitive (**sodaryāṇāṃ ṣaṇṇāṃ jyeṣṭhaḥ** 'eldest of the six [co-uterine] brothers') or by the locative (**buddhimatsu narāḥ śreṣṭhāḥ** 'men are supreme among sentient beings').

Once again, a superlative form is not necessary to express superlative force:

> **vihageṣu paṇḍit» aîṣā jātiḥ** [among birds this is the clever species:] this is the cleverest species of bird

Constructions with *iti*

The uses of the particle **iti** may now be considered in greater detail than was practicable when the word was first introduced into the exercises.

iti is in origin an adverb meaning 'thus, in this way'. But its use in this wider sense is almost entirely lost in Classical Sanskrit.

Instead, its function is to indicate that the preceding utterance is a quotation or is in some sense being treated as a quotation. (Unfortunately, there is no corresponding formal indication of where the quotation begins: more often than not it begins with the beginning of the sentence, but ambiguities can occur.) Although in principle (with rare exceptions in verse) iti is placed immediately after the quotation, it is not necessarily enclitic. After a long quotation, iti may be the first word in a new paragraph or a new stanza of verse. Or it may even refer to the words of another speaker.

iti śrutvā devaḥ pramāṇam having heard (what I have told you), Your Majesty is the judge (of what to do)

vatsa, ity ev› âhaṃ pariplavamāna:hṛdayaḥ pramugdho ›smi my dear (brother), from just such (thoughts as you have voiced) my heart is trembling and I am faint

The construction with iti may represent both direct and indirect discourse in English. In the latter case various appropriate changes must be made: according to circumstance, 'I' and 'you' may be represented by 'he' etc., 'is' by 'was', 'here' by 'there', 'now' by 'then', and so forth.

For greater clarity, the words of the iti clause in all the Sanskrit examples which follow have been isolated by inverted commas.

aye 'Candraguptād aparaktān puruṣān jānām›' îty upakṣiptam anena oh, he has hinted ['I know men disloyal to Candragupta':] that he knows men disloyal to Candragupta

tato bhagavaty Arundhatī 'n› âhaṃ vadhū-virahitām Ayodhyāṃ gamiṣyām›' îty āha thereupon the revered Arundhatī said ['I will not go . . .':] that she would not go to an Ayodhyā bereft of its bride

abhūc ca ghoṣaṇā 'śvaḥ kām›-ôtsava' iti and there was a proclamation ['tomorrow (there will be) a Love Festival':] that the next day was to be a Love Festival

However, the principle that the words of the iti clause should represent the original form of the quotation is not invariable. Occasionally in practice a first or second person form belonging in the main sentence intrudes into the iti clause to avoid a clumsy third person periphrasis. Theoretically, this can lead to ambuiguity, but context or common sense will normally make the meaning plain.

bhartṛdārike, 'tvam asvastha:śarīr»' êti parijanād upalabhya mahādevī prāptā mistress, the Queen has arrived, having

heard from her attendants ['"*you*" are unwell':] that you are unwell (*The words actually addressed to the Queen would have been* 'the Princess is unwell'.)

A verb of telling, being told, etc. need not be expressed after **iti**. From its original meaning of 'in this way' it can naturally imply 'with these words'—becoming in effect the equivalent of **ity uktvā**. Thus a speech may conclude with **iti pādayoḥ papāta** 'with these words (she) fell at (the other's) feet', or **iti kiṃ cid asmayata** 'so (saying) she smiled slightly', '—she said, with a slight smile'. This use is especially common in the stage-directions of plays. A line of dialogue will be followed, for example, by **iti Mādhavam āliṅgati** '[so saying] she embraces Mādhava'.

The usage permits great flexibility of construction, since the **iti** clause may represent not actual dialogue but the substance of what is said:

'eṣā ku:matir na kalyāṇ»' îti nivārayantyāṃ mayi vana-vāsāya kopāt prasthitā [upon my restraining (her) by saying 'this ill notion is not beneficial':] when I remonstrated that no good would come of such wrong-headedness, she went off in a temper to live in the forest

'mahān ayaṃ prasāda' iti gṛhītavatī she accepted (it) [with the words 'this is a great favour':] with grateful thanks

'pitā te Cāṇakyena ghātita' iti rahasi trāsayitvā Bhāgurāyaṇen› âpavāhitaḥ Parvataka-putro Malayaketuḥ after secretly frightening him by claiming that Cāṇakya had his father murdered, Bhāgurāyaṇa helped Parvataka's son Malayaketu to escape (*Note here how the second person in the Sanskrit avoids the ambiguities of the English third person forms.*)

That **iti** clauses, as well as combining with verbs meaning 'tell' or 'hear' ('be told'), may be used with verbs of knowing, thinking, supposing, etc. needs little illustration:

'tat-sahacāriṇībhiḥ sakhī te hṛt»' êti me hṛdayam āśaṅkate my heart suspects that your friend's wife was carried off by the companions of that (goddess)

But just as **iti** can be used without a verb of saying actually expressed to mean 'with these words', so it can be used without a verb of thinking actually expressed to mean 'with these thoughts, with this in mind'. **iti** thus becomes the equivalent of **iti matvā**, and represents English 'because' or 'since' where these have the sense of 'on the grounds that'.

'prāṇa-parityāgena âpi rakṣaṇīyāḥ suhṛd-asava' iti kathayāmi I speak out because a friend's life must be saved even at the cost of sacrificing (one's own) life

'kaṭhora:garbhā' êti na ānītā 'si (we) did not bring you (with us) because (you were) late in pregnancy

ahaṃ tvayā tasminn avasare nir_dayaṃ nighnaty api 'strī' îty avajñātā on that occasion though I struck (you) fiercely, you despised me [thinking '(she is) a woman':] as a woman

As well as expressing statements and suppositions, iti clauses are used to some extent to represent situations—'the possibility that', 'the fact that'. The first of the following examples, where a finite verb occurs and where a relative construction with yat might perhaps have been used, is less typical than the others:

'tatrabhavān Kaṇvaḥ śāśvate brahmaṇi vartate, iyaṃ ca vaḥ sakhī tasya ātmajā' êti katham etat? how is it that His Honour Kaṇva lives in perpetual chastity and (yet) this friend of yours is his daughter?

bhagavan, 'prāg abhipreta-siddhiḥ, paścād darśanam' ity apūrvaḥ khalu vo 'nugrahaḥ revered one, for the fulfilment of (our) wishes to be first and the audience (with you) to come afterwards (constitutes) a quite unprecedented kindness on your part

athavā 'kāmam a:satyasandha' iti param ayaśo, na punaḥ śatru-vañcanā-paribhūtiḥ but in fact to be wilfully false to one's word is a greater disgrace than to be beaten by an enemy's tricks

iti clauses have so far been considered from the point of view of their relation to the main sentence. The examples quoted have been of clauses of statement. But iti clauses may also take the form of commands or questions. Where these may best be represented by direct speech in English, they require no special mention. Elsewhere they correspond broadly to the syntactical categories of indirect command and indirect question, and may be treated from that point of view.

Clauses of command

Indirect command in English is generally expressed by an accusative and infinitive construction—'I told him to do it'.

tatrabhavatā Kaṇvena vayam ājñāpitāḥ 'Śakuntalāhetor vanaspatibhyaḥ kusumāny āharata' êti His Honour Kaṇva

has ordered us ['bring blossoms . . .':] to bring blossoms from the trees for Śakuntalā

As well as by an imperative, the command may be expressed in Sanskrit by other means such as a gerundive:

'rakṣaṇīyā Rākṣasasya prāṇā' ity āry›-ādeśaḥ His Excellency's orders are ['Rākṣasa's life should be protected':] to protect Rākṣasa's life'

By the use of iti in its **ity uktvā** or **iti matvā** sense, the equivalent of a clause of purpose may be obtained.

nanv idānīm eva mayā tatra Kalahaṃsakaḥ preṣitaḥ 'pracchannam upagamya Nandan›-āvāsa-pravṛttim upalabhasv›' êti why, I have just now sent Kalahaṃsaka there [with the words 'approaching stealthily find out . . .':] to find out discreetly what has been happening in Nandana's house

'mā bhūd āśrama-pīḍ»' êti parimeya;puraḥsarau (the two of them travelled) with a limited entourage [with the thought 'let there not be affliction of the hermitage':] lest they should trouble the hermitage

Interrogative clauses

These, of course, often occur with verbs meaning 'enquire' or 'speculate':

tad yāvad gṛhiṇīm āhūya pṛcchāmi 'asti kim api prātarāśo na v»' êti so I'll just call my wife and ask ['is there breakfast at all or not?':] whether she has any breakfast for me or not

kiṃ tu 'katham asmābhir upagantavya' iti saṃpradhārayāmi but I am wondering how we should approach him

Indirect questions also occur with verbs of knowing or stating, and here it is interesting to note another modification of the principle that the words of an iti clause represent a direct quotation: what is known or stated is the *answer* to the question. There is, in fact, no direct speech equivalent of the indirect interrogative in 'he said who had come', unless it is a statement of the form 'such-and-such a person has come'.

ārye, yady evaṃ tat kathaya sarvataḥ 'ka eṣa vṛttānta' iti Lady, if so then tell (us) exactly what this is that has been happening

na tv evaṃ vidmaḥ 'kataro ›yam āyuṣmatoḥ Kuśa; Lavayor' iti but we do not know [the following,] which of the two princes Kuśa and Lava he is

Not infrequently, the **iti** is omitted, so that the interrogative pronoun has the function in itself of introducing an indirect question:

paśyasi kā vārttā you see what the news is

na jāne kim idam valkalānāṃ sadṛśam, utāho jaṭānāṃ samucitam I do not know if this is in keeping with the bark garment (of an ascetic), or in accord with his matted locks

jñāyatāṃ bhoḥ kim etat ho there, find out what that is

Sometimes a relative pronoun serves to introduce the same kind of clause:

brūhi yad upalabdham tell me what (you) have discovered

tad etat kārtsnyena yo ›yaṃ, yā c› êyaṃ, yathā c› âsya śravaṇa-śikharaṃ samārūḍhā, tat sarvam āveditam so (I) have told it all completely—who he is, what that (spray of blossoms) is, and how it [attained:] came to be placed at the tip of his ear

Once again, **iti** may be used in its **ity uktvā** and **iti matvā** senses: thus **'kiṃ kim' iti sahas» ôpasṛtya** 'rushing up [with the words "what (is it), what (is it)?":] to find out what was happening'; **'kuto ›yam' ity uparūḍha:kutūhalā** 'with her curiosity mounting as to where it came from'.

Word repetition

Word repetition in Sanskrit may be employed for emphasis (intensive or iterative use). Thus **sādhu sādhu** 'bravo, bravo!'; **hato hataś Caṇḍavarmā** 'Candravarman is murdered, murdered!'; **pacati pacati** 'he cooks and cooks, he's always cooking' (an example given by Sanskrit grammarians); **mandaṃ mandam** 'very slowly'; **punaḥ punaḥ** 'again and again'.

Repetition may also have a distributive sense ('each various one'). This is typical of pronouns. Thus **svān svān bālān ānayanti** 'they bring their various children'; **tat tat kāraṇam utpādya** 'producing [this and that reason:] various reasons'. Similarly with relatives: **yo yaḥ** (alternative to **yaḥ kaś cit**) 'whichever person, whosoever'; **yathā yathā . . . tathā tathā** 'in proportion as, the more that'.

Vocabulary

adhyavasāyaḥ resolution
an:adhyavasāyaḥ irresolution, hesitation
anilaḥ wind, breeze
an:iṣṭa undesired, unpleasant
anurāgaḥ passion, love
antaḥ end
antaḥpuram women's quarters (of palace), harem
antarita hidden, concealed
apadeśaḥ pretext
apara other, different
apasarpaṇam getting away, escape
abhilāṣin desirous, anxious
arthin having an object, wanting, petitioning
a:śeṣa [without remainder:] complete, whole, all
a:śobhana unpleasant, awful
ahamahamikā rivalry
ādaraḥ care, trouble; **ādaraṃ kṛ** take care (to)
ādhoraṇaḥ elephant-driver
āpanna:sattva [to whom a living creature has occurred:] pregnant
ārti *f.* affliction, distress
ārdra moist, tender
ārya-putraḥ [son of] noble-man; *voc.* noble sir
indriyam (organ or faculty of) sense
uttama uppermost, supreme, top
unmāthaḥ shaking, disturbance; **manmath›-ônmāthaḥ** pangs of love
upakāraḥ help, service
upanyāsaḥ mention, allusion
upasthānam (religious) attendance
ekākin alone
Aikṣvāka descended from King Ikṣvāku
kātara timid, nervous
kānanam forest
kārmukam bow
kiṃvadantī rumour
kusum›:āyudhaḥ [the flower weaponed:] god of love
kūlam bank, shore
kṛpālu compassionate
kolāhalaḥ clamour
khedaḥ exhaustion
gaṇikā courtesan
gandhaḥ smell, scent
garīyāṃs important, considerable; worthy/worthier of respect
gahanam dense place
gir *f.* speech, voice, tone
guṇaḥ merit; strand, string
ghrāṇam smelling, (sense of) smell
candana *m./n.* sandal, sandal-wood-tree
cūtaḥ mango-tree
jaraṭha old, decrepit
jālapādaḥ goose
jyāyāṃs older, elder
taru *m.* tree; **taru-gahanam** thicket of trees, wood
tāmbūlam betel
dakṣiṇa right, on the right hand
dur:nimittam ill omen
dṛṣṭi *f.* gaze
drohaḥ injury, hostility
dvandvam pair; **dvandvasaṃprahāraḥ** single combat, duel
dvār *f.* door
dharma-vit learned in the sacred law
nava:yauvanam [fresh] youth
nikhila entire
nipuṇa clever, sharp

nirbhara excessive, full
nivedaka announcing, indicating
pañca five
paṭu sharp; paṭīyāṃs sharper
pati *m.* lord; husband
padaṃ step
paravaśa in another's power, helpless
parimalaḥ perfume
pāṭhaḥ recitation, reading; part (in play)
pātraṃ vessel, receptacle; worthy recipient; actor; pātra-vargaḥ cast (of play)
potakaḥ young animal/plant; cūta-potakaḥ young mango-tree
pratikriyā remedy, remedying
pradhāna principal, important
prastāvaḥ prelude
prāsādaḥ mansion; terrace; [upstairs] room
bāṇaḥ arrow
bisaṃ lotus fibre
Bharataḥ *pr. n.*
bhājanaṃ receptacle, box
bhāryā wife
bhūyāṃs more, further
matta in rut, rutting
madaḥ intoxication
madhukaraḥ, madhukarī bee, honey-bee
mūrchā faint, swoon; madana-mūrchā amorous swoon
mūlaṃ root, basis, foundation
mṛgatṛṣṇikā mirage
raṃhas *n.* speed
rūpaṃ form; beauty
laghu light; brief
locanaṃ eye
vargaḥ group
vigrahaḥ separation; body
viṭapa *m./n.* branch, bush, thicket
vitarkaḥ conjecture, doubt
vipinaṃ forest
vilakṣa disconcerted, ashamed
vihvala tottering, unsteady
vīthikā row, grove
śastraṃ knife, sword
saṃskāraḥ preparation, adornment
sa-phala [having fruit:] full-filled
saṃprahāraḥ fighting, combat
saṃmūḍha confused
saras *n.* lake
sārathi *m.* driver of chariot
su:rataṃ love-making
surabhi fragrant
su;labha easily got, natural
skhalanaṃ failure, lapse
svapnaḥ dream
svāminī mistress
svedaḥ sweat
Hari *m., pr. n.*
harṣaḥ joy, delight
hastin *m.* elephant
hita beneficial; well-disposed, good (friend)

ati + vah *caus.* (ativāhayati) spend (time)
adhi + ruh (I adhirohati) ascend, mount
anu + bandh (IX anubadhnāti) pursue, importune
anu + lip (VI anulimpati) anoint
anu + vṛt (I anuvartate) go after, attend upon
apa + yā (II apayāti) go away, depart
abhi + ghrā (I abhijighrati) smell
abhi + bhū (I abhibhavati) overpower
abhi + syand (I abhiṣyandate) flow

ava + gam (I avagacchati) understand; suppose, consider
ava + dhṛ *caus.* (avadhārayati) determine, resolve
ava + lamb (I avalambate) cling to, hold on to
ā + gam *caus.* (āgamayati) acquire
ā + ghrā (I ājighrati) smell
ā + car (I ācarati) conduct oneself, act, do
ā + śvas *caus.* (āśvāsayati) cause to breathe freely, comfort
ut + cal (I uccalati) move away; rise
ut + sthā (I uttiṣṭhati) stand up, get up
ut + as (IV udasyati) throw up, throw out, push out
upa + kṛ (VIII upakaroti) furnish, provide
upa + kṣip (VI upakṣipati) hint at
upa + jan (IV upajāyate, *p.p.* upajāta) come into being, be roused
upa + sthā *caus.* (upasthāpayati) cause to be near, fetch, bring up
upa + i (II upaiti) approach, come to
kḷp (I kalpate) be suitable, conduce to, turn to (*dat.*)
tṛp *caus.* (tarpayati) satisfy
nigaḍayati (*denom.*) fetter, bind
ni + śam *caus.* (niśāmayati) perceive, observe
pari + trai (II paritrāti) rescue, protect
prati + dṛś (I pratipaśyati) see
prati + ni + vṛt (I pratinivartate) return
prati + pad (IV pratipadyate) assent, admit
pra + budh *caus.* (prabodhayati) inform, admonish
pra + svap (II prasvapiti) fall asleep
pra + hi (V prahiṇoti) despatch, send
bhid (VII bhinatti) split, separate
vi + kas (I vikasati) burst, blossom, bloom
vi + car (I vicarati) move about, roam
vi + car *caus.* (vicārayati) deliberate, ponder
vi + lok *caus.* (vilokayati) look at, watch
vi + sṛp (I visarpati) be diffused, spread
sam + jan (IV saṃjāyate, *p.p.* saṃjāta) come into being, be aroused
sam + ā + car (I samācarati) conduct oneself, act, do
spand (I spandate) quiver
syand (I syandate) flow, move rapidly

agrataḥ in front of (*gen.*)
ati: (*karmadhāraya prefix*) extreme(ly)
api nāma if only
kadācit perhaps
jhaṭiti suddenly
nu khalu (*enclitic stressing interrogative now* (who *etc.*) I wonder?
sakāśam to [the presence of]
yathā yathā . . . tathā tathā in proportion as, the more that

Exercise 14a प्रियंवदक ज्ञायतां को ऽस्मद्दर्शनार्थी द्वारि तिष्ठति ।१। क्व नु खलु गता स्यात् ।२। आसीत्तादृशो मुनिरस्मिन्नाश्रमे ।३। आयुष्मन् श्रूयतां यदर्थमस्मि हरिणा त्वत्सकाशं प्रेषित:।४। एवमुक्तो ऽप्यहमेनं प्राबोधयं पुन: पुन: ।५। चिरात्प्रभृत्यार्य: परित्यक्तोचितशरीरसंस्कार इति पीड्यते मे हृदयम् ।६। विस्मयहर्षमूलश्च कोलाहलो लोकस्योदजिहीत ।७। तदुच्यतां पात्रवर्ग: स्वेषु स्वेषु पाठेष्वसंमूढैर्भवितव्यमिति ।८। सखे चिन्तय तावत्केनापदेशेन पुनराश्रमपदं गच्छाम: ।९। अपि नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत ।१०। अयमसौ मम ज्यायानार्य: कुशो नाम भरताश्रमात्प्रतिनिवृत्त: ।११। सुरतखेदप्रसुप्तयोस्तु तयो: स्वप्ने बिसगुणनिगडितपादो जरठ: कश्चिज्जालपाद: प्रत्यदृश्यत। प्रत्यबुध्येतां चोभौ ।१२। तदन्विष्यतां यदि काचिदापन्नसत्त्वा तस्य भार्या स्यात् ।१३। आर्यपुत्र नायं विश्रम्भकथाया अवसरस्ततो लघुतरमेवाभिधीयसे ।१४। कथमीदृशेन सह वत्सस्य चन्द्रकेतोर्द्वन्द्वसंप्रहारमनुजानीयाम् ।१५। इत्यवधार्यापसर्पणाभिलाषिण्यहमभवम् ।१६। कस्मिन्प्रयोजने ममायं प्रणिधि: प्रहित इति प्रभूतत्वात्प्रयोजनानां न खल्ववधारयामि ।१७। यदि कश्चिदस्त्युपाय: पतिद्रोहप्रतिक्रियायै दर्शयामुम्। मतिर्हि ते पटीयसी ।१८। अनयैव च कथया तया सह तस्मिन्नेव प्रासादे तथैव प्रतिषिद्धशेषपरिजनप्रवेशा दिवसमत्यवाहयम् ।१९। तदुपायश्चिन्त्यतां यथा सफलप्रार्थनो भवेयम् ।२०। श्रुत्वा चैतत्तमेव मत्तहस्तिनमुदस्ताधोरणो राजपुत्रो ऽधिरुह्य रहसोत्तमेन राजभवनमभ्यवर्तत ।२१। उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजबलस्य मध्यात्प्रधानतमा: पञ्च राजान: परया सुहृत्तया राक्षसमनुवर्तन्त इति ।२२। यदि पुनरियं किंवदन्ती महाराजं प्रति स्यन्देत तत्कष्टं स्यात् ।२३। इत्यवधार्यान्वेष्टुमादरमकरवम्। अन्वेषमाणश्च यथा यथा नापश्यं तं तथा तथा सुहृत्स्नेहकातरेण मनसा तत्तदशोभनमाशङ्कमानस्तरुगहनानि चन्दनवीथिका लतामण्डपान्सर:कूलानि च वीक्षमाणो निपुणमितस्ततो दत्तदृष्टि: सुचिरं व्यचरम् ।२४। एकास्मिंश्च प्रदेशे झटिति वनानिलेनोपनीतं निर्भरविकसिते ऽपि कानने ऽभिभूतान्यकुसुमपरिमलं विसर्पन्तमतिसुरभितयानुलिम्पन्तमिव तर्पयन्तमिव पूरयन्तमिव घ्राणेन्द्रियमहमहमिकया मधुकरकुलैरनुबध्यमानमनाघ्रातपूर्वममानुष-लोकोचितं कुसुमगन्धमभ्यजिघ्रम् ।।२५।।

Exercise 14b Translate past tenses by the imperfect except in sentence 23.

1 Lâtavya, do *you know whose arrow this is? 2 Ah you fool! Are *you more·learned·in·the·sacred·law than our preceptor? 3 And I observed in that hermitage in the shade of a young·mango-tree an ascetic of·melancholy·appearance. 4 The writing might be spoiled, friend, by the sweat·from·(my)·fingers. 5 What then is this great hesitation at every step ? 6 And so saying she drew it (pattrikâ the letter) from the betel-box and showed it (to me).

7 The allusion to (such) considerable love·and·service is indeed opportune [avasare]. 8 Raivataka, tell our·driver to bring up the chariot complete·with·[sa_]·bow· and·arrows. 9 He may even, perhaps, ashamed·of·his·lapse· from·self-control, do something dreadful [aniṣṭa]. 10 Now [yāvat] I heard that it was Mālatī who was the cause·of his pangs·of·love. 11 And she became mistress·of his·entire·harem. 12 Tell (me) what further benefit I (can) provide for you. 13 After speaking thus he fell silent, his·gaze·fixed·on·my· face (to see) what I [*f.*] would say. 14 Whereabouts then in this forest may I acquire news·of·my·beloved? 15 He forsooth [kila], (feeling) compassionate, comforted those people in a tender tone and asked the courtesan the reason·for·her·distress. 16 Your Highness, Śakaṭadāsa will never ever [na kadācid api] admit in front of minister·Rākṣasa that he wrote it. 17 Why my dear Bhāgurāyaṇa, minister·Rākṣasa is the dearest and best (of friends) to us. 18 *You [*f.*] having departed, I stayed alone for a little while [muhūrtam iva], and my·doubts·aroused as to what he was now doing I returned and with·my·body·concealed·in·the·thickets watched the place. 19 If only this prelude does not, like a mirage, turn in the end to disappointment. 20 Come to me (who am) Purūravas, returned from attendance·upon·the·Sun, and tell me what (I) must protect *you [*f. pl*] from. 21 While speaking thus I [*f.*] managed, with limbs unsteady·from·the·exhaustion·of·my·amorous·swoon to get up by holding on to her. And (when I had) risen, my right eye quivered, indicating·an·ill-omen. And my·anxieties·roused, I thought, 'here is something untoward [apara] hinted at by fate'. 22 If (you) consider Rākṣasa worthier of respect than we are, then give him this sword of ours. 23 To start with [tāvat] friend, I should like to hear what the poisoners·and·others employed·by· me have done since Candragupta's entry·into·the·city. 24 Yet if the descendant of Ikṣvāku King Rāma were to see you such (as you are), then his heart would flow with tenderness. 25 Just as I [*f.*] was pondering in this way, the love natural·to·youth, by·which·distinctions·of·merit·and·demerit·are·not·pondered (but which is) solely·partial·to·beauty made me as helpless as the intoxication·of·the·season·of·blossoms does the honey-bee.

15

Paradigms: Perfect and aorist tenses; **ahan**

Perfect tense

The perfect tense is formed by reduplication of the root and the addition of a special set of personal endings. As in athematic present stems, the three parasmaipada singular forms are strong, involving guṇa or sometimes vṛddhi of the root, while the other forms are weak. Thus from **dṛś** 'see', **dadarśa** 'he saw', **dadṛśuḥ** 'they saw'.

The vowel of the reduplication is **i/u** for roots containing **ĭ/ŭ**, **a** for other roots. Initial a reduplicates to **ā**: **as** 'be', **āsa**, **āsuḥ**. Initial **i** reduplicates to **ī** (from **i + i**) in the weak forms, **iye** (**i + e**) in the strong: **iṣ** 'want', **iyeṣa**, **īṣuḥ**. **yaj** 'sacrifice', **vac** 'speak', and a number of other roots liable to samprasāraṇa, reduplicate with samprasāraṇa of the semi-vowel: **iyāja**, **ījuḥ** (**i + ij-**); **uvāca**, **ūcuḥ** (**u + uc-**); similarly, from **svap** 'sleep', **suṣvāpa**, **suṣupuḥ**.

The strong grade is normally guṇa. In the third person singular it is vṛddhi in the case of roots ending in a vowel or in **a** followed by a single consonant—in other words, where guṇa would produce a prosodically light syllable. Thus **dṛś**, **dadarśa**, but **kṛ**, **cakāra**; **nī**, **nināya**; **pat**, **papāta**. This vṛddhi is optional in the first person singular, and such verbs may therefore distinguish the first from the third person singular, whereas these forms are necessarily identical in other verbs. Thus **cakara** 'I did,' **cakāra** 'I did/he did'; **ninaya** 'I led', **nināya** 'I led/he led'; **papata** 'I fell', **papāta** 'I fell/he fell'. Roots ending in **-ā** make a first and third person form in **-au**: **sthā** 'stand', **tasthau** 'I stood/he stood'.

The terminations **-itha**, **-iva**, **-ima**, **-iṣe**, **-ivahe**, **-imahe** contain a connecting **i** which is omitted in a few verbs ending in **ṛ** or **u**,

including **kṛ** 'do' and **śru** 'hear': thus **śuśruma** 'we heard'. In the second person singular form **-itha**, the **i** is omitted in a number of other verbs as well, and is optional in yet others, including those ending in **-ā**.

The form of weak stem which requires most comment is that of roots with medial **a**. Sometimes this **a** is eliminated: **gam** 'go', **jagāma, jagmuḥ**; **han** 'kill', **jaghāna, jaghnuḥ**. Similarly, by a process of internal sandhi the root **sad** 'sit' gives **sasāda, seduḥ** (from **sasduḥ*). But the analogy of this last form is followed by other roots with medial **a** if the initial consonant reduplicates unchanged: **pat** 'fall, fly', **papāta, petuḥ** (the expected form **paptuḥ** does occur in Vedic); **tan** 'stretch', **tatāna, tenuḥ**.

The root **bhū** 'be' is irregular in reduplicating with **a** and in failing to strengthen to guṇa or vṛddhi: **babhūva, babhūvuḥ**.

The root **vid** 'know' forms a perfect without reduplication which has a present sense: **veda** 'he knows', **viduḥ** 'they know'.

The root **ah** 'say' is very defective. It occurs only in the perfect and only in the third person forms **āha, āhatuḥ, āhuḥ**, and the second person forms **āttha** and **āhathuḥ**. It has a present sense—'he says'.

The ātmanepada forms of the perfect may have a passive as well as a middle sense—**ninye** 'was led', **jagṛhe** 'was seized', etc.

The ātmanepada participle in **-āna** attached to the perfect stem scarcely occurs at all in Classical Sanskrit; and the parasmaipada participle in **-vāṃs** is rare, with the exception of **vidvāṃs**, which is formed from the non-reduplicated perfect of **vid** referred to above and is used as an adjective meaning 'wise, learned'.

Perfect forms may be made from causative and other derivative verbs by means of the periphrastic perfect. This arose from the combination of the accusative of an abstract noun (not otherwise used) with the perfect of the verb **kṛ**: **darśayāṃ cakāra** '[he did a showing:] he showed'. In the parasmaipada, however, **kṛ** is normally replaced in Classical Sanskrit by the perfect of **as** (very occasionally of **bhū**): **darśayām āsa** 'he showed', **darśayām āsuḥ** 'they showed'. This formation is also utilised by one or two simple verbs which do not form an ordinary perfect: e.g. **īkṣ** 'look', **īkṣāṃ cakre** 'he looked'.

Despite its name (and its Indo-European origins) the perfect is not used in Classical Sanskrit to express any stative or perfective sense. It is a tense of historical narrative, which according to the grammarians should not be used to describe events within

the personal experience of the speaker. In consequence the first and second person forms are not at all common and the tense as a whole is not much used in dialogue. Its frequent use is a characteristic of narrative poetry, both epic and Classical, as in the extract given in Exercise 15a from the *Kumārasaṃbhava* of Kālidāsa.

Aorist tense

The aorist and imperfect tenses are specialisations of a single past tense characterised by the augment and the 'secondary' endings. From the point of view of its formation, the imperfect might be looked on as an 'aorist of the present stem'. An aorist is an aorist, and not an imperfect, if no corresponding present forms exist. Thus **ayāt** 'he went', from **yā** 'go', and **atudat** 'he struck', from **tud** 'strike', are imperfect forms because they correspond to the presents **yāti** 'he goes' (class II) and **tudati** 'he strikes' (class VI). But **adhāt** 'he put' and **agamat** 'he went' are aorist forms derived directly from the root, since **dhā** 'put' and **gam** 'go' form presents of a different kind, **dadhāti** (class III) and **gacchati** (class I), with corresponding imperfect forms **adadhāt** and **agacchat**. These remarks concern formation: in *meaning* an imperfect form (such as **ayāt**) should differ from an aorist form (such as **adhāt**), although the distinction becomes of little importance in Classical Sanskrit.

Some forms of aorist, the sigmatic aorists, are characterised by the addition of some variety of suffixal **s**. These aorists are more sharply differentiated from an imperfect, since no present stem employs such a suffix. There are seven main varieties of aorist, three non-sigmatic and four sigmatic. The endings of two of the non-sigmatic and one of the sigmatic aorists are thematic, i.e. precisely similar to those of the imperfect of **nī**. The other types of aorist have athematic endings comparable with the imperfect of athematic verbs but without the same pattern of strong and weak forms. In all athematic types the third person plural parasmaipada ending is **-uḥ** (as in the imperfect of class III and some class II verbs). In all athematic types of the sigmatic aorist, the second and third person singular parasmaipada forms end in **īḥ** and **īt** respectively.

Non-sigmatic aorists

1 *Root aorist* (small class: athematic endings; parasmaipada only). This type of aorist is confined in the Classical period to a number of roots ending in **ā** and to **bhū**. [The class was originally

much larger, and other isolated forms of it survive—notably to supply the second and third person singular ātmanepada in the sigmatic aorist of some verbs: thus from **kṛ** 'do', **akārṣīḥ, akārṣīt** parasmaipada, but **akṛthāḥ, akṛta** ātmanepada.] The third person plural ending **an** in **abhūvan** is anomalous.

2 a-*aorist* (thematic endings; weak grade of root). The class is not particularly large, and ātmanepada forms are uncommon. The class includes two reduplicated forms: **pat** 'fall', **apaptat** and vac 'speak', **avocat** (*a-va-uc-at*).

3 *Reduplicated aorist* (thematic endings; root syllable light, reduplicated syllable heavy; sense normally causative). This form is analogous to the periphrastic perfect. It provides the ordinary aorist of one or two verbs: thus **dru** 'run', **adudruvat** 'he ran'. But, while formed directly from the root, it normally supplies the aorist of causative and class X verbs: **nī, nāyayati** 'he causes to lead', **anīnayat** 'he caused to lead'; **cur, corayati** 'he steals', **acūcurat** 'he stole'. Vowels other than **u** reduplicate as **i**. The reduplicated **i** or **u** lengthens to **ī/ū** if the reduplicated syllable would otherwise be light. The root syllable does not appear in guṇa grade unless it can continue to be prosodically light (and not invariably even then—cf. **adudruvat**).

grah	seize	**ajigrahat**	he caused to be seized
jan	be born	**ajījanat**	he begat
dṛś	see	**adīdṛśat**	he showed
muc	free	**amūmucat**	he caused to be freed
ji	conquer	**ajījayat**	he caused to be conquered
mṛ	die	**amīmarat**	he put to death

If the root syllable even in its reduced grade remains heavy, the reduplicated syllable is light. But even in such verbs a special shortening of the root often occurs, to preserve the normal rhythm of 'heavy-light'. Thus from **dīp** 'shine', either **adidīpat** or **adīdipat** 'caused to shine, kindled'.

Sigmatic aorists

4 s-*aorist* (suffix s; athematic endings; vṛddhi in parasmaipada, guṇa or weak grade in ātmanepada). All roots take vṛddhi throughout the parasmaipada; in the ātmanepada, roots ending in ǐ or ǔ take guṇa, others remain unstrengthened. The paradigm of **dah** illustrates complications caused by internal sandhi.

5 iṣ-*aorist* (suffix iṣ; athematic endings; vṛddhi or guṇa in parasmaipada, guṇa in ātmanepada). This is the suffix s added

with connecting i. The basic grade is guṇa, but in the parasmaipada final ī/ū/ṝ is strengthened to vṛddhi (thus ensuring a heavy syllable before the suffix), and medial a is sometimes strengthened to ā and sometimes remains unchanged.

6 siṣ-*aorist* (small class: suffix siṣ; athematic endings; parasmaipada only). This aorist (inflected like the iṣ aorist) is formed only from a number of roots ending in -ā and from **nam** 'bow', **yam** 'hold' and **ram** 'take pleasure'.

7 sa-*aorist* (small class: suffix s with thematic endings; weak-grade). This aorist is confined to a number of roots containing i/u/ṛ and ending in some consonant which by internal sandhi combines with the s of the suffix to make kṣ. In the ātmanepada, three of the terminations are athematic—i, **āthām** and **ātām**.

8 *Aorist passive*. There is a formation, independent of the types of aorist listed above, which conveys the sense of a third person singular aorist passive: e.g. **akāri** 'was done', **adarśi** 'was seen', etc. The augment is prefixed to the root, and a suffix, i, is added. Medial i/u/ṛ take guṇa; otherwise vṛddhi is normal. A y is inserted after roots ending in ā: thus **ajñāyi** 'was known'.

The aorist tense, like the imperfect, expresses simple past statements. In particular, it is supposedly the most appropriate tense where the speaker is describing a recent event. But this function was usurped at an early stage by participial construct tions, and the aorist became a learned formation little used in simple Sanskrit. In the Classical literature it takes its place beside the imperfect and the perfect as a narrative tense. Despite its complicated variety of forms, the aorist is easy to spot because of the augment and the secondary terminations ; the best way to acquire familiarity with it is to read extensively in a work which makes use of it (e.g. the *Daśakumāracarita* of Daṇḍin).

Injunctive

In the Vedic language unaugmented forms of the aorist or imperfect are often used with imperative or subjunctive force and are then described as 'injunctive' forms. This usage has disappeared in Classical Sanskrit, with the following exception. The particle **mā** may be used with the unaugmented forms of the aorist, or very occasionally the imperfect, to express prohibition. Thus **mā bhaiṣṭa** 'do not fear', **m»aivaṃ maṃsthāḥ** 'do not suppose so', **mā bhūt** 'let it not be', **mā ›dhyavasyaḥ sāhasam** 'do not resolve (anything) rash'.

Precative

The precative, or benedictive, is a kind of aorist optative. In Classical Sanskrit it is used only in the parasmaipada. It is formed by the addition of the suffix **yās** to the unstrengthened root, which appears as before the passive suffix ya. It is used to express wishes and prayers:

a:virahitau dampatī bhūyāstām may husband and wife be unseparated

kriyād aghānām Maghavā vighātam may Indra cause elimination of evils

ahan 'day'

The neuter substantive **ahan** 'day' has **ahar** as its middle stem. The form **ahar** is thus nominative, vocative and accusative singular, and also the normal stem form as the prior member of a compound ; it has, however, the further irregularity of appearing before the voiced middle case endings as **aho** (as if it were from *ahas*)—thus instrumental, dative and ablative dual **ahobhyām** etc. As the last member of a compound it appears as a (masculine) short a stem in one of two forms, **aha** or **ahna**.

antaram

Among the meanings of the word **antaram** is 'interval, difference'. At the end of a determinative compound, as well as meaning literally 'a difference of', it can signify 'a different —, another—': thus **varṇ›-āntaram** 'a difference of colour' or 'a different colour'.

likhit›-āntaram asy› āniyātam 'bring another [thing written of him:] example of his writing

śastrapāṇi, aśrumukha

There are a few bahuvrīhis in which the second member expresses the location of the first. Thus **śastra-pāṇi** 'sword-handed', i.e. '[having a hand in which there is a sword:] whose hand holds a sword'; **aśru-mukha** 'tear-faced', i.e. '[having tears on the face:] tearful-faced'. Grammarians analysed such compounds by putting the second member in the locative case: e.g. **gaḍu-kaṇṭha** 'goitre-necked', **gaḍuḥ kaṇṭhe yasya** 'on whose neck there is a goitre'. Similarly, 'in whose hand there is a sword' etc.

Sanskrit metre

Mention was made in Chapter 1 of the quantitative nature of Sanskrit verse and of the rules for distinguishing light and heavy syllables. A general description of Classical Sanskrit metre is given here, and individual details of the commoner metres will be found in the grammatical section at the back of the book. The subject is often omitted from standard Sanskrit grammars, which is a pity, since Sanskrit poetry cannot be fully appreciated by those who are metrically deaf. Much of a poet's creative effort is obviously lost upon the reader for whom a poem might just as well have been written in prose. The need, of course, is not simply to understand metrical structure analytically but to be able to feel the rhythm of the verse without conscious effort as it is read or recited. (A practical advantage of this ability, and a test of it, is that one may, through simply noticing that a line does not scan, be alerted to some of the small misprints which plague many editions of Sanskrit texts.) While learning to master the rhythms of Sanskrit verse, there is no harm in exaggerating to any degree that is helpful the natural tendency in Sanskrit recitation to prolong and stress the heavy syllables.

The *anuṣṭubh* metre

This is the bread-and-butter metre of Sanskrit verse, comparable in function and importance with the Latin hexameter or the English iambic pentameter. As well as being frequently used in Classical poetry, it is the staple metre of Sanskrit epic and of the many didactic works composed in verse. It is a simple, easily handled metre, since the pattern of light and heavy syllables is not fixed throughout the line.

As with other Sanskrit metres, a normal anuṣṭubh stanza is divisible into four quarters, called pādas. The word **pāda** literally means 'foot', and the latter word is therefore better avoided where possible in discussing Sanskrit versification, although in the case of the anuṣṭubh each pāda falls naturally for purposes of analysis into two groups of four syllables which might well be termed 'feet' in the English sense. The last group in each half-verse, i.e. the last group in the second and fourth pādas, consists of a double iambus: ⏑–⏑–. Any of the preceding four syllables may in principle be either light or heavy. If we represent such a syllable of indeterminate quantity by ∘, the pattern of the second or fourth pāda is therefore ∘∘∘∘⏑–⏑–. In the first and third pādas the pattern of the last two syllables is reversed, which gives ∘∘∘∘⏑––⏑.

An anuṣṭubh stanza thus consists of two half-verses of sixteen syllables each and has the following basic rhythm (with the sign ′ indicating a rhythmically prominent syllable):

∘ ∘ ∘ ∘ ⏑ –́ –́ ⏑ / ∘ ∘ ∘ ∘ ⏑ –́ ⏑ –́ |
∘ ∘ ∘ ∘ ⏑ –́ –́ ⏑ / ∘ ∘ ∘ ∘ ⏑ –́ ⏑ –́ ||

The syncopation at the end of the first and third pādas gives a feeling of suspense which is resolved at the end of each half-verse.

There should be a caesura (a break between words—or sometimes a break between two members of a long compound) at the end of each pāda. But the break between the second and third pādas, i.e. at the half-verse, is stronger than that between first and second or third and fourth. Thus the break at the half-verse is treated for purposes of sandhi as the end of a sentence, whereas sandhi is obligatory at all points within the half-verse.

The scheme given above is subject to the following qualifications:

1 The final syllable of the second and fourth pādas (as in other metres) and also of the first and third pādas may, in fact, be either heavy or light. (It was given as above merely to emphasise the underlying rhythm.)

2 No pāda may begin ∘ ⏑ ⏑ ∘ (i.e. either the second or the third syllable must always be heavy).

3 The second or fourth pāda must not end ⏑ – ⏑ – ⏑ ∘ (i.e. in three iambi).

4 The above pattern for the first or third pāda is the **pathyā** (regular) form. The less common **vipulā** (permitted) forms are given at the back of the book.

The first stanza of Exercise 15 scans as follows:

–	–	–	⏑	⏑	–	–	–		–	–	⏑	⏑	⏑	–	⏑	–	
e	**vaṃ**	**vā**	**di**	**ni**	**de**	**var**	**ṣau**	**/**	**pār**	**śve**	**pi**	**tu**	**ra**	**dho**	**mu**	**khī**	**|**
–	–	⏑	⏑	⏑	–	–	⏑		⏑	⏑	–	–	⏑	–	⏑	–	
lī	**lā**	**ka**	**ma**	**la**	**pat**	**trā**	**ṇi**	**/**	**ga**	**ṇa**	**yā**	**mā**	**sa**	**pār**	**va**	**tī**	**||**

Even (*samacatuṣpadī*) metres

In addition to the anuṣṭubh, Classical literature employs a wide range of more elaborate metres, some of the commoner of which are listed at the back of the book (Appendix 3). In most of these, each pāda is identical and consists of a fixed pattern of light and

heavy syllables normally between eleven and twenty-one in number. Thus the fourteen-syllabled Vasantatilakā metre, which has the pattern — — ᵕ — ᵕ ᵕ ᵕ — ᵕ ᵕ — ᵕ — — (if such a long 'unstructured' string seems daunting at first sight, it may be helpful, purely as an aid to learning, to think of it as made up of —́—́ᵕ—́ᵕᵕᵕ—́ᵕᵕ—́ᵕ—́—́):

preyān manoratha-sahasra-vṛtaḥ sa eṣa,

supta;pramatta;janam etad amātya-veśma |

prauḍhaṃ tamaḥ—kuru kṛtajñatay» aîva bhadram,

utkṣipta ;mūka;maṇi˘nūpuram ehi yāmaḥ ||

(*A girl is persuaded to elope*:) Here is that lover wooed in a thousand dreams. Here is the minister's house where the people are asleep or inattentive. The darkness is thick. Simply from gratitude [do good:] treat your lover well. With jewelled anklets raised and muffled, come, let us be off.

Similarly, the nineteen-syllabled Śārdūlavikrīḍita, — — — ᵕ ᵕ — ᵕ — ᵕ ᵕ ᵕ — / — — ᵕ — — ᵕ — (or —́——́ ᵕᵕ—́ ᵕ—́ ᵕᵕᵕ—́ / ——́ ᵕ̇—́ —́ ᵕ—):

manda:kvāṇita;veṇur ahni śithile vyāvartayan go-kulaṃ

barh›-āpīḍakam uttamāṅga-racitaṃ go-dhūli-dhūmraṃ dadhat |

mlāyantyā vana-mālayā parigataḥ śrānto›pi ramy›;ākṛtir

gopa-strī-nayan›-ôtsavo vitaratu śreyāṃsi vaḥ Keśavaḥ ||

(*A benediction*:) Sounding his flute gently, driving the cattle back [the day being slack:] as the day declines, wearing [placed] on his head a crest of peacock feathers grey with the dust from the cows, encircled with a fading garland of wild flowers, though tired attractive to look at, a feast for the eyes of the cowherd girls, may Kṛṣṇa bestow blessings upon you

Many metres, particularly the longer ones, contain one or more fixed caesuras within the pāda. Thus in the Śārdūlavikrīḍita there is always a break after the twelfth syllable, so that the final seven syllables form a separate rhythmical unit. The final syllable of the pāda in any of these metres is supposed to be heavy. A light syllable may, however, be substituted at the end of the half-verse or verse, since it is compensated for by the following pause. A light syllable at the end of the first or third pāda is not normal, but it is permissible in some metres, notably the Vasantatilakā.

The way to master any of these metres is simply to fix its rhythm in one's head. This may be achieved pleasantly enough by committing stanzas of Sanskrit poetry to memory. But for those who do not find it too arid, another possibility with practical advantages, which, of course, does not preclude the other method, is to memorise a Sanskrit definition of each metre. Such definitions can embody in a single pāda of the appropriate metre a statement of its metrical pattern, including any caesuras, and its name. The last is especially useful since it is all too easy to recognise a particular metre without remembering what it is called. (The name of a metre always fits somewhere into its metrical pattern, and may perhaps sometimes have been a phrase taken from an early example of the type.)

Sanskrit prosodists refer to a heavy syllable as **guru** 'heavy', or simply **g** or **ga**; and to a light syllable as **laghu** 'light', or simply **l** or **la**. They proceed to an economical analysis by similarly assigning a letter to each possible group of three syllables:

y ⏑ – –	**bh** – ⏑ ⏑	**m** – – –	**g** –
r – ⏑ –	**j** ⏑ – ⏑	**n** ⏑ ⏑ ⏑	**l** ⏑
t – – ⏑	**s** ⏑ ⏑ –		

(The value of these letters can be learnt by memorising them in the following pattern:

yamātārājabhānasalagāḥ

where each letter initiates its own pattern—**yamātā**, **mātārā**, **tārāja**, **rājabhā**, etc.)

Thus the definition of the Vasantatilakā, as given by Kedāra in his *Vṛttaratnākara*, is:

uktā Vasantatilakā ta;bha;jā ja;gau gaḥ the Vasantatilakā is described as **t**, **bh** and **j**, (then) **j** and **g**, (then) **g** —i.e. – – ⏑, – ⏑ ⏑, ⏑ – ⏑, ⏑ – ⏑, –, –

The group of three syllables is, of course, in no sense a rhythmical unit, and the pāda is analysed continuously with out reference to any caesura (yati). Caesuras are mentioned separately by a numerical grouping—e.g. the Śārdūlavikrīḍita is said to consist of twelve syllables plus seven. Symbolic numbers rather than the ordinary numerals are mostly used for this purpose (these symbolic numbers are found in other contexts in Sanskrit, for instance in verses giving dates). For the ordinary numeral there is substituted some noun frequently associated with that particular

number (as if we were to say 'sin' for 'seven' in English because there are seven deadly sins). Thus **yuga** 'age of the world' means 'four' ; **surya** 'sun' means 'twelve' (with reference to the signs of the zodiac); **aśva** 'horse' means 'seven' (because there were seven horses of the sun). Kedāra's definition of the Śārdūlavikrīḍita is:

> **sūry› ;âśvair yadi māt sa;jau sa;ta ;ta;gāḥ, Śārdūlavikrīḍitam** if, with twelve (syllables) plus seven, (there is) after **m** both **s** and **j**, (and then) **s**, **t**, **t** and **g**, (we have) the Śārdūlavikrīḍita

(The ablative to express 'after' is a grammarian's usage mentioned below.)

Semi-even (*ardhasamacatuṣpadī*) metres

There exists a number of metres which are not absolutely identical in each pāda, although each half-verse corresponds exactly. The commonest of these comprise a small family group in which the second or fourth pāda differs from the first or third simply by the insertion of an extra heavy syllable. Of these metres the Puṣpitāgrā is the most frequently occurring.

The *Āryā* metre

This metre, which was adopted into Sanskrit from more popular sources, differs fundamentally in structure from all the preceding. It is divided into feet (here the English term is appropriate and difficult to avoid), each of four **mātrās** in length. A **mātrā** 'mora' is a unit of prosodie length equivalent to a light syllable. Each foot (except the sixth) may therefore consist of ⏑⏑⏑⏑, – –, – ⏑⏑ or ⏑⏑ –; and the second, fourth and sixth may further take the form ⏑ – ⏑. A stanza is normally made up of two lines of seven and a half feet each, with the sixth foot of the second line consisting of a single light syllable. In its Classical Sanskrit use, the metre usually contains a caesura after the third foot in each line.

In this metre the rhythmical ictus often falls upon a light syllable, and it can be difficult when reading some Āryā stanzas to keep a proper grip on the rhythm and at the same time avoid an unnatural manner of recitation. The following example, however, flows smoothly.

> **gacchati puraḥ śarīraṃ, dhāvati paścād a:saṃsthitaṃ cetaḥ |**
>
> **cīnāṃśukam iva ketoḥ prati_vātaṃ nīyamānasya ||**

(as I think of the girl I have just parted from) my body moves forward, but my unsteady mind runs back, like the silk of a banner being carried into the wind

The Kumāra-saṃbhava of Kālidāsa

Kālidāsa, in almost every estimation the greatest of Sanskrit poets, wrote both plays and poems. Among the latter are two examples of the **mahā:kāvya** or major narrative poem, **Raghu-vaṃśa** 'The race of Raghu' and **Kumāra-saṃbhava** 'The birth of Kumāra'. Kumāra (lit. 'the Prince') is another name of Skanda or Kārttikeya, god of war and son of the mighty god Śiva. Cantos I to VIII of the poem (all that are regarded as genuinely the work of Kālidāsa) describe the events leading up to his birth, but stop short of the birth itself. The gods need a powerful general to defeat the demon Tāraka, and such a general will be born only from the union of Śiva with Pārvatī, the daughter of the mountain-god Himālaya. However, Śiva is a practising ascetic and has no thought of marriage. Kāma, the god of love, attempts to inflame Śiva's feelings and is reduced to ashes for his pains; but Pārvatī finally wins Śiva's love by becoming an ascetic herself and practising the severest austerities. Canto VI describes how Śiva sends the Seven Sages (accompanied by Arundhatī, wife of one of them) to ask Himālaya for his daughter's hand in marriage. The extract given in Exercise 15 begins just after the Sage Aṅgiras has conveyed this request.

Each canto of a mahākāvya is normally written in a single metre, with the exception of one or more closing verses. The metre used is either the anuṣṭubh or one of the shorter of the other metres, Indravajrā, Vaṃśastha, Viyoginī, etc. (but never the Āryā). The longer metres such as the Śārdūlavikrīḍita do not lend themselves to use in continuous narrative; and even with the shorter metres actually employed, the stanzaic structure, with each stanza a polished and self-contained unit, is one of the more striking features of such poetry. The concluding stanza or stanzas of each canto are written in a different and normally somewhat more elaborate metre: this is illustrated by the present extract, which extends to the end of the canto and closes with a Puṣpitāgrā stanza.

The extract has been chosen because it is a simple passage which illustrates both the anuṣṭubh metre and the perfect tense, but in its slight way it does also suggest some of the qualities of Kālidāsa's genius: his luminous and unerringly exact use of language, the mark of the great poet everywhere, and his ability to view human life and activity (here, the giving of a daughter in

marriage) under a transfiguring sense of divine order—an ability sometimes superficially seen as a tendency to treat the gods in secular and sensual terms.

Here, as a preliminary guide to the general sense of the passage, is a comparatively free translation of it:

84 When the divine sage had spoken,
Pārvatī, at her father's side,
Keeping her face bent down began to count
The petals of the lotus she was playing with.

85 The Mountain, though he had all he could wish for,
Looked enquiringly at Menā.
For where his daughter is concerned
A man's eyes are his wife.

86 And Menā gave her assent
To all that her husband longed for.
The wishes of a devoted wife
Are never at odds with those of her husband.

87 Determining inwardly
The way he should reply,
When the speech was over
He took hold of his daughter, adorned for the happy occasion.

88 'Come, dearest child,
You are destined as alms for the Most High.
The Sages themselves are here to sue for you.
My life as a householder has found its fulfilment.'

89 Having said this much to his child
The Mountain spoke to the Sages:
'The bride of the Three-eyed God
Herewith salutes you all.'

90 Joyfully the sages acknowledged
The noble generosity of these words,
And bestowed upon Ambā
Blessings that would immediately be fulfilled.

91 She, in her anxiety to do them homage,
Displaced the golden ornaments at her ears,
And as she showed her confusion
Arundhatī took her upon her lap,

92 And the mother, whose face was full of tears,
Made anxious by love for her daughter,

She reassured about the merits of that bridegroom,
Who had no other to make prior claims on him.

93 When Śiva's father-in-law
Had consulted them upon the wedding-date,
And they had answered it should be three days hence,
The sages departed.

94 After taking their leave of Himālaya
They returned to the Trident-holder,
Announced the success of their mission,
And, dismissed by him, flew up to heaven.

95 And the Lord of Creatures passed those days with
difficulty,
Longing for union with the Mountain's daughter.
When even our Lord is not immune from such feelings,
What ordinary, helpless man can escape the torments?

In stanza 87 'adorned for the happy occasion' refers to the occasion of the Sages' visit; but by a literary resonance it hints also at the coming occasion of the wedding. In stanza 92 the compound **ananyapūrva**, as well as meaning (as Mallinātha takes it) 'not having another more senior wife', is a pun meaning 'having none other than Pārvatī herself as a previous wife'— a reference to the fact that Śiva's earlier wife Satī was a previous incarnation of Pārvatī. (I am indebted to Dr Wendy O'Flaherty for both these observations.)

Mallinātha's commentary

The extract from the Kumāra-saṃbhava is accompanied by a commentary upon it by the medieval scholar Mallinātha, the author of standard commentaries on Kālidāsa's two other main non-dramatic works, as well as on the mahākāvyas of other Sanskrit poets. His work is an excellent example of the more literal type of Sanskrit commentary, which expounds the original text by means of a continuous close verbal paraphrase. It is an interesting reflection of the structure of the Classical language and the difficulties of Classical literary style that such a word-for-word paraphrase should be worth making. The style of such commentaries should be mastered, since when they are by good scholars they are an extremely important aid in the interpretation of Classical texts. It should also be noted that many major works by writers on philosophical and other subjects are, formally speaking, commentaries upon earlier texts (or even upon some more succinctly expressed version of the writer's own

views) and exhibit certain peculiarities of style deriving from this fact. The following remarks, although concerned primarily with the present extract from Mallinātha, should be of some help in the interpretation of commentaries in general.

The basis of the commentatorial style is oral exposition, and the simplest starting-point in understanding Mallinātha is to imagine him as a teacher sitting with a manuscript of the original text in front of him. He reads out or recites from memory—inevitably the latter, had he been expounding Pāṇini or the Vedas—the portion of the original, normally one stanza, which he is about to explain. (This is indicated in the written text of the commentary by the first word of the original followed by **iti**: thus in Exercise 15 **evam iti** means 'the portion beginning with the word **evam**', i.e. stanza 84.) He then goes back and takes the words one at a time or in small phrases, selecting them in the order most convenient for exposition and resolving sandhi as necessary.

As he takes up each word or phrase, he follows it with a literal equivalent, unless he considers it too obvious for helpful paraphrase. This habit of making paraphrase (or 'gloss') the rule rather than the exception is a useful one. It may seem pointless at times: on stanza 92 it is hardly likely to help anyone to be told that **duhitṛ-snehena** means **putrikāpremṇā**. But this is a small price to pay for the advantage of having a check on the interpretation of passages which are not so obvious as they seem at first sight.

The commentary is often unobtrusively helpful in analysing compounds by resolving them into separate words. When this is done the compound is frequently not quoted in its original form in the commentary. Thus in 88 **gṛhamedhi-phalam** 'reward of a householder' occurs only as **gṛhamedhinaḥ phalam** (with **gṛhamedhinaḥ** glossed as **gṛhasthasya**). When the original form of the compound *is* quoted, it tends to appear after the analysis: e.g. 92 **tasyāḥ . . . mātaram tan-mātaram**. This forms an exception to the general principle that the paraphrase is placed after the original. (In the transliterated version of Exercise 15 any direct gloss is placed in parentheses, and a colon is placed between the gloss and the original—i.e. normally immediately before the gloss, sometimes immediately after.) The practice serves to 're-establish' an original form after analysis and is commoner with less straightforward compounds such as bahuvrihis: e.g. 92 (**aśrūṇi mukhe yasyās tām:**) **aśrumukhīm**. Even in such cases the original compound may be replaced by a phrase like **tath» ôktaḥ** '(being one) so described': thus in 85 **gṛhiṇī:netrāḥ** 'having a

wife as one's eye' appears as gṛhiṇy eva netram . . . yeṣāṃ te tath» ôktāḥ 'of whom the eye is in fact the wife—those such' (the particle eva serving, as frequently, to distinguish the predicate).

The formula yathā tathā is used to indicate adverbial value. Thus if śīghram has the meaning 'swiftly', this may be made clear by the gloss śīghraṃ yathā tathā 'in such a way as to be swift'.

While bahuvrīhi compounds are regularly analysed by means of relative clauses, the analysis of other formations is generally by means of an iti clause, with the relative pronoun replaced by ayam (or, in the nominative case, omitted): e.g. balam asy› âst› îti balī 'the word balin means ["this has strength":] "that which has strength"'; pacyata iti pākaḥ 'the word pāka means ["it is cooked":] "that which is cooked" '.

As in the above examples (balī, pākaḥ), a formation to be analysed is normally mentioned in the nominative case. The formation is thereafter 'picked up', and if necessary returned to the appropriate oblique case, by means of the pronoun saḥ. The discussion of an:anya:pūrvasya in stanza 92 illustrates the use of saḥ and also of the relative clause and the iti clause:

1 anyā pūrvaṃ yasy› âsti so ›nya:pūrvaḥ 'anya:pūrva means "one who has another (woman) as a prior (claim)"'.

2 sa na bhavat› îty an:anya:pūrvaḥ 'an:anya:pūrva means "one who is not anya:pūrva"'.

3 tasya an:anya:pūrvasya 'this latter formation when placed in the genitive singular provides (the word contained in the text, namely) an:anya:pūrvasya'.

The present participle of as, sant, is often inserted in the course of exegesis and serves to distinguish attributive words from the substantive they qualify: so in stanza 84 adhomukhī satī '(Pārvatī counted the petals) being downward-gazing (as she did so)'. The phrase tathā hi 'for thus' indicates that the following portion of the text is an explanation or amplification of the preceding.

The syntactical structure of the original text provides a framework for the commentary, but syntactical continuity is frequently interrupted by the insertion of explanatory remarks (such asides being natural in a spoken exposition.) One type of insertion, that occasioned by detailed grammatical analysis, has already been touched upon. In the same way the word-for-word gloss may be interrupted by a freer paraphrase of the preceding

words, followed by ity arthaḥ 'such is the meaning', 'in other words . . .', or iti bhāvaḥ 'such is the essence or implication', 'i.e. . . ., that is . . .'. iti yāvat 'which is as much as to say', 'in fact' is especially used where something is glossed in terms of a simpler or more precise concept which might not have occurred to the reader. Where something is to be supplied in the original, this is indicated by iti śeṣaḥ 'such is the remainder', 'understand . . .'.

Quotations and opinions from other authors are indicated by iti plus the name of the writer or the work. The use made of Pāṇini's rules in explaining grammatical forms is discussed below. Lexicons are also appealed to. The oldest and most reliable of these is the Amarakoṣa by Amara or Amarasiṃha (written in verse, for ease of memorisation). Lexicons make continual use of the locative case in a technical meaning of 'in the sense of'. Thus udāro dātṛ;mahatoḥ, quoted under stanza 90, means '(the word) udāra (occurs) in (the sense of) dātṛ or mahānt'.

The use of punctuation and sandhi in commentary style is naturally different from their use in a normal text. The daṇḍa may be used at any 'pause for breath' and separates the asides from the mainstream of the commentary. The following policy on sandhi has been adopted in editing the present extract: no sandhi has been made between the words of the text quoted directly in the commentary and the surrounding words of Mallinātha himself, and similarly none before iti where this marks a quotation by Mallinātha from any other author.

Pāṇinian grammar

When Mallinātha considers a form worthy of grammatical analysis, he explains it by quoting the relevant rules of Pāṇini's grammar. For the non-specialist, in fact, the operation of the Pāṇinian system can be studied more enjoyably in a literary commentator such as Mallinātha, where its application to the normal forms of the language can be observed, than in the commentaries upon Pāṇini himself, which are frequently concerned with *recherché* forms and complex theoretical conisiderations. A brief explanation of the references to Pāṇini in Exercise 15 may help to give a first faint inkling of how his grammar works.

Pāṇini's sūtras, or aphoristic rules, are formed with the greatest possible succinctness. They are arranged in such a way that they frequently depend for their understanding upon the statements made in the sūtras immediately preceding, and have indeed in principle to be interpreted in the light of all the other

sūtras in the grammar. The suffixes which combine with word bases to form actual words are abstractions just as the verbal roots are. Thus the causative–denominative suffix is treated as having the basic form i, which by the operation of various sūtras changes to ay and combines with the inflexional endings. Systematic use is made of anubandhas, 'indicatory letters' attached to these suffixes. Thus the past participle suffix is known as **kta**, the k indicating that the preceding stem appears in its weak form. The causative–denominative is similarly known as **ṇi**: the ṇ permits the vṛddhi of a root such as **kṛ** in **kārayati**, while other sūtras ensure other grades of the root where necessary. The ṇ also serves to distinguish ṇi from other i suffixes, such as śi the neuter plural ending (**kāntāni, manāṃsi**, etc.) or the Vedic **ki** as in papi 'drinking'. The compound-final suffix ṭac referred to in sūtra 5.4.91 is one of a host of a suffixes: the ṭ indicates that the feminine is in ī, and the c that the accent is on the final. These artificial words are inflected like ordinary stems of the language, so that ṇi is a substantive in short i (gen. **neḥ**, loc. **ṇau**) and ṭac is a consonant stem. But ṭac illustrates the fact that certain sounds may occur in final position in made-up words that are not so found in the natural words of the language.

The cases are used in technical senses: the ablative to signify 'after', the locative 'before', the genitive 'for, in place of', while the substitute which is put 'in place' is expressed in the nominative. It is as if one were to say 'after *child* for *s* (there is) *ren*' to express the irregular plural of *child*; or 'for *soft* (there is) *sof* before *en*' to indicate that the *t* of *soften* is not pronounced. To describe the sandhi of *the* mentioned in Chapter 2, we may (if we select *ði* as the basic form) say 'for *ði* (there is) ə before consonants'. It is not necessary to say in full '(there is) *ðə*', since (with certain qualifications) it is a principle of interpreting Pāṇinian rules that a single-letter substitute is to be treated as replacing only the final letter of the original.

The first sūtra which Mallinātha quotes, Pāṇini 7.3.43, illustrates this last point. It concerns the fact that the causative of **ruh** 'ascend' may take the form **ropayati** as well as the regular **rohayati**. It runs **ruhaḥ po ›nyatarasyām**. From an earlier sūtra (7.3.36) the word **ṇau** 'before ṇi' is to be supplied, **ruhaḥ** is the genitive of **ruh**. **anyatarasyām** means 'optionally'. The sūtra therefore means 'before the causative suffix, for (the final **h** of) **ruh**, **p** is substituted optionally'.

The discussion of the word **try;ahaḥ** 'period of three days' in stanza 93 is more complex. It may be observed in passing that

such compounds, which correspond to the English 'a fortnight', 'a twelvemonth', are best looked on as having exocentric value—'that (period) in which there are fourteen nights/twelve months'. But Sanskrit grammarians include them in a special class called **dvigu** 'numerical compound', which is treated as a sub-variety of tatpuruṣa.

Mallinātha begins by quoting 2.1.51 **taddhit›;ârth› ;ôttara-pada;samāhāre ca. samān›;âdhikaraṇena** must be supplied from 2.1.49, which states that certain words may combine 'with (another word) having the same case relationship' to form a compound. This is a way of saying that they may be prefixed with adjectival or appositional value to another word so as to form a descriptive determinative. **dik;saṃkhye** must be supplied from 2.1.50, which deals with the fact that '(words denoting) either region or number' combine in the same type of compound to express various proper names. The present sūtra thus says that words expressing region or number may compound with a word having the same case relationship 'in the following further circumstances (ca): to express the sense of a **taddhita** (secondary suffix), or when there is a further member (added to the compound), or to express collective sense'. The first two possibilities will not be discussed since they are not relevant here. In **tryahaḥ** we have the numeral **tri** 'three' combining with **ahan** 'day' to express the sense 'collection consisting of three days'. The locative **samāhāre** does not here have its sense of 'before' but its other technical sense of 'in the sense of' as used in lexicons.

The following sūtra, 2.1.52, not quoted by Mallinātha, says **saṃkhyā;pūrvo dviguḥ**, i.e. 'the name **dvigu** is given to a compound (of one of these three kinds) when the first member is a numeral'. (This explains why Pāṇini did not make 2.1.50 and 2.1.51 a single sūtra: the name dvigu does ***not*** apply to a compound like **sapta:ṛṣayaḥ** (nom. pl.) 'the Seven Sages', the Sanskrit name for the Great Bear.)

Although the word **ahan** 'day' is a consonant stem, **tryahaḥ** is an a-stem. Mallinātha quotes 5.4.91 **rāj›;âhaḥ;sakhibhyaṣ ṭac**. This is governed by 5.4.68 **samās›-āntāḥ** 'the following suffixes (down to the end of Book 5, in fact) are compound-final'. The sūtra thus means 'after the words **rājan**, **ahan** and **sakhi** there occurs as a compound-final suffix **ṭac**'.

Mallinātha does not bother to quote 6.4.145 **ahnaṣ ṭa;khor eva**, which shows how to apply this last rule. The words **lopaḥ** 'elision', i.e. 'zero-substitution', and **ṭeḥ** 'in place of **ṭi**' are to be supplied, **ṭi** is a technical term meaning 'the final vowel of a

word plus the following consonant if any'. The sūtra therefore means 'zero is substituted for the final vowel and consonant of ahan, but only before a suffix with indicatory ṭ or kha'. Thus ahan + ṭac becomes ah + ṭac, i.e. aha.

Mallinātha refers to, without actually quoting, 2.4.1 dviguś ekavacanam 'dvigu compounds are singular'; and finally justifies the masculine gender of tryahaḥ (though Kālidāsa only uses the ambiguous ablative form tryahāt) by 2.4.29 rātr›;āhn›;āhāḥ puṃsi. From 2.4.26 dvandva ;tatpuruṣayoḥ is supplied: 'the words rātra, ahna and aha (used at the end of a co-ordinative or determinative compound) occur in the masculine'.

To summarise the above:

tri + ahan means 'group of three days' by 2.1.51
the compound takes the suffix ṭac by 5.4.91
ahan + ṭac becomes aha by 6.4.145
the compound is a dvigu by 2.1.52
and therefore singular by 2.4.1
and masculine by 2.4.29.

Sūtra 5.2.80 utka unmanāḥ is interesting as an example of nipātaḥ, a formation listed ready-made by Pāṇini without justification in terms of its components, utka 'eager' is listed among formations made with the suffix kan, but is anomalous both because kan is added not to a nominal stem but to the prefix ut and because its meaning, which refers to a mental state, it is not fully explicable from its elements. Pāṇini thus lists it as a special form and gives its meaning. The word nipātaḥ is better known in the sense of 'particle', a meaning it acquires because particles exist ready-made without undergoing grammatical formation.

Lastly, in his comment on stanza 87 Mallinātha shows his knowledge of Pāṇini's analysis of the word nyāyya 'proper'. Sūtra 4.4.92. dharmapathyarthanyāyād anapete, teaches that the taddhita suffix yat, whose real form is ya, is added to the forms dharma, pathin (the stem form of panthan as analysed by the Sanskrit grammarians), artha and nyāya in order to form words which mean 'not departed from dharma', etc. Although Mallinātha does not quote Pāṇini exactly, his gloss of the word nyāyyam as nyāyād anapetam echoes the relevant sūtra.

Quotations from literary critics

Besides citing grammarians and lexicographers, Mallinātha quotes from many other sources, including popular sayings and

works on right conduct (dharma-śāstra) or political science (nīti-śāstra), and in particular from many literary critics. He seldom gives the name of the work he is quoting from, and sometimes when he does so the attribution is wrong. It may be assumed that his quotations are normally made from memory.

Sanskrit literary criticism as it is known from about the ninth century onward is the development of an earlier alaṃkāra-śāstra 'Science of Embellishment' in combination with certain elements of nāṭya-śāstra 'Theatrical Science'. The term alaṃkāra 'ornament, embellishment' is wider than the English 'figure of speech' and somewhat different in scope. It includes almost all the usages by means of which a poet's language departs from the most colourless possible presentation of facts and ideas, and covers devices of sound such as assonance and rhyme as well as devices of sense such as simile and metaphor. In addition to the alaṃkāras proper, various possible 'Qualities' (guṇas) are enumerated. Mallinātha observes that stanza 94 illustrates the Quality known as Conciseness (saṃkṣepa) and quotes a rather tautologous definition of this Quality from a work called the Pratāparudrīya. An examination of the stanza will indeed show that Kālidāsa's telescoping of the narrative at this point is sufficiently marked and deliberate to be considered a literary device.

Although Mallinātha does not bother to point the fact out, the second half of stanza 85 (like the second half of 86, which is parallel) illustrates a common rhetorical figure known as arthāntaranyāsa 'Substantiation' or 'Corroboration'. In its most typical form, as here, it consists of a general reflection provoked by the particular facts of the situation that is being described, and is frequently signalled by the presence of a word such as prāyeṇa 'generally'. The figure thus has the flavour of 'moral-drawing', There is a similar flavour to the second half of stanza 95, but here, as Mallinātha points out, the precise figure involved is arthāpatti 'Strong Presumption', i.e. reasoning *a fortiori*.

From nāṭya-śāstra literary critics adopted the theory of rasa (lit. 'flavour, taste'), which in its most developed form is a subtle theory of the nature of aesthetic experience. Its basis is the division of the spectator's experience of a play into a number of 'flavours' (at first eight, later usually nine)— comic, horrific, etc. To each of these rasas corresponds a basic human emotion (sthāyi:bhāva 'Stable or Dominant State'), which will normally be represented in one or more of the characters of the drama. Around the basic emotion various minor emotions come fleetingly into play—the thirty-three Transitory or Subordinate

States, called either **vyabhicāri:bhāva** or **saṃcāri:bhāva**. Thus in the Amorous or Romantic rasa (**śṛṅgāra**) the hero and heroine feel the sthāyibhāva of Love (**rati**) and the vyabhicāribhāvas of Impatience, Disappointment, Contentedness and so on. Mallinātha points out that stanza 84 illustrates the vyabhicāribhāva of Dissimulaition (**avahittha** or **avahitthā**). In fact, this stanza is the one most quoted in textbooks as an example of this particular State.

Vocabulary

aṅkaḥ hook; curve of the body, lap
Aṅgiras *m., pr. n.*
aṅgī˜kṛ make a part, subordinate; adopt, accept, promise
adri *m.* rock, mountain
adho:mukha (*f.* ī) down-faced, with face bent down
antaraṃ interval, difference; **-antaraṃ** *ifc.* a different, another
anyatarasyām (*gram.*) optionally
apara *pron. adj.* other
apūpaḥ cake: *see* **daṇḍāpūpikā**
apeta departed; free from (*abl.*)
abhīpsita desired; **abīpsitaṃ** thing desired, desire
Amaraḥ, Amarasiṃhaḥ *pr. n., author of the lexicon* **Amara-kośaḥ**
Ambā, Ambikā *pr. n., the wife of Śiva*
arth›-āntara-nyāsaḥ (*lit. crit.*) Substantiation
arth›-āpatti *f.* (*lit. crit.*) Strong Presumption
alaṃkāraḥ ornament; (*lit. crit.*) embellishment, literary figure
a:vaśa powerless, helpless
avahitthaṃ, avahitthā disisimulation
aśru *n.* tear; **aśru:mukha** 'tear-faced', tearful-faced
ahan *n. irreg.* day
-ahaḥ, -ahnaḥ (*ifc. for* **ahan**) day
ākāraḥ form, appearance, (facial) expression
ākāśaṃ ether, sky
āpatanaṃ occurrence, (sudden) appearance, arising
āpatti *f.* happening, occurrence
āśis *f. irreg.* prayer, benediction
āśīrvādaḥ blessing, benison
āsakti *f.* adherence, intentness (on)
itara *pron. adj.* other
iṣṭaṃ thing wished, wish
īpsita desired, wished for
utka eager, longing for
uttara following, subsequent, further; **uttaraṃ** answer
udāra noble, generous
un:manas eager, longing
eka-vacanaṃ (*gram.*) singular (number)
kanakaṃ gold
kamala *m./n.* lotus
karaṇaṃ doing, performing
kavi *m.* poet, creative writer
kāraṇaṃ instrument, means
kuṭumbaṃ household, family
kuṭumbin *m.* householder, family man
kuṇḍalaṃ earring, ear-ornament
kṛcchraṃ hardship; **kṛcchrāt** with difficulty

kaimutika deriving from the notion **kim uta** 'let alone';
kaimutika:nyāyāt [from the principle of 'let alone':] *a fortiori*
khaṃ hole; vacuum; sky, heaven
gaḥ the letter g; (*in prosody*) heavy syllable
gaṇanā counting
gārhasthyaṃ being a householder
giri *m.* mountain
gṛhamedhin [performer of domestic sacrifices:] householder
gṛha-sthaḥ one who is in a house, householder
gṛhiṇī housewife, wife
gopanaṃ concealment, hiding
caturtha (*f.* ī) fourth
cīraṃ strip of bark (worn by ascetic)
jaḥ the letter j; (*in prosody*) the syllables ⏑ – ⏑
jāmbūnada (*f.* ī) golden
jijñāsā desire to know, wish to determine
jñānaṃ knowledge, perceiving
ṭac (*gram.*) the suffix a
tat:kṣaṇam at that moment, thereupon
taddhitaḥ [*i.e.* **tat-hitaḥ** 'suitable for that'] (*gram.*) secondary suffix
tanayā daughter
tāraka causing to cross over, rescuing, liberating
tithi *m./f.* lunar day (*esp. as auspicious date for ceremony*)
tri three
tri:locanaḥ the Three-eyed (god), Śiva
Tryambakaḥ *name of Śiva*
try:ahaḥ [period of] three days
daṇḍāpūpikā the stick-and-cake principle ('if a mouse eats a stick he'll certainly eat a cake'), reasoning *a fortiori*
dalaṃ petal
dātṛ giver, granting
dānaṃ gift, bestowal
dvigu *m.* [from **dvi:gu** 'worth two cows'] (*gram.*) numerical compound
naḥ the letter n; (*in prosody*) the syllables ⏑ ⏑ ⏑
namas-kāraḥ making obeisance
nipātaḥ (*gram.*) ready-made form (laid down without grammatical analysis)
niścayaḥ determination, resolve
nyāyaḥ rule, principle; propriety
paḥ, pa-kāraḥ the letter p
pattraṃ feather; leaf, petal
padaṃ word, member of a compound
para:tantra under another's control, not in control (of)
pariṇayaḥ marriage
:paryanta [having as an end:] ending with, up to
Paśupati *m. name of Śiva*
pākaḥ cooking; ripeness, fulfilment
Pārvatī *pr. n. wife of Śiva*
pārśvaṃ flank, side
pitṛ *m.* father
puṃ:liṅga having masculine gender
puṃvant (*gram.*) masculine
puṃs *m.* (*irreg.*) man, male, masculine
putrī, putrikā daughter
puraskṛta placed in front, before the eyes
puṣpitāgrā (*in prosody*) *name of a metre*
pṛthag:janaḥ separate person, ordinary person

praṇāmaḥ salutation
pratyayaḥ (*gram.*) suffix
:pradhāna having as one's authority
preman *m./n.* affection
bandhu *m.* kinsman
buddhi *f.* intelligence, mind
bhartṛ *m.* husband
bhāvaḥ state of being; essence, meaning; emotional state, emotion
bhikṣā alms
bhīta afraid
mahīdharaḥ mountain
mṛtyuṃ-jayaḥ Conqueror of Death
Menā *pr. n. Pārvatī's mother*
ya-kāraḥ the letter y; (*in prosody*) the syllables ⏑ – –
yācitṛ *m.* suer, petitioner
yukti *f.* argument
yugam pair; *ifc.* two
yuj joined, even (in number); a:yuj uneven, odd
yogya suitable
raḥ the letter r; (*in prosody*) the syllables – ⏑ –
rātraḥ *at the end of compound for* **rātri** *f.* night
ruh the root ruh
rephaḥ = raḥ
lakṣaṇam mark, characteristic; definition
liṅgam mark, sign; phallus; (*gram.*) gender
līlā play, sport
vacas *n.* word, words, speech
vataṃsaḥ/vataṃsakaḥ ornament, *esp.* earring
vadhū *f.* woman, bride
varaḥ suitor
valkala *m./n.* bark (of tree)
vaśaḥ power; -vaśāt from the power of, because of
vasanam dress
vākyam utterance
vikāraḥ transformation; mental disturbance; *ifc.* made out of
vipratipanna perplexed, uncertain; a:vipratipanna not uncertain, entirely fixed
vibhu powerful, *esp. as an epithet of Śiva*
vilambaḥ delay
vivāhaḥ wedding
vi:śoka free from sorrow, at ease
viśv>-ātman *m.* Soul of the Universe, Supreme Godhead
viṣayaḥ dominion, sphere, field of action
vistaraḥ expansion, prolixity
vṛttam metre
vṛtti *f.* behaviour, conduct; (*gram.*) synthetic expression (*by compounding, as opp. analytic expression by separate words*)
vaivāhika (*f.* ī) (suitable) for a wedding
voḍhṛ bridegroom
vyabhicāraḥ deviation, swerving
vyabhicārin liable to deviate, swerving; a:vyabhicārin unswerving
vyājaḥ fraud, pretence
Śivaḥ *pr. n.*
śūlin Trident-bearer, *epithet of Śiva*
śeṣaḥ remainder, portion to be supplied
śailaḥ mountain
ślokaḥ stanza
saṃketaḥ agreement, assignation; saṃketa-sthānam place of assignation
saṃkṣipta abbreviated, in concise form
saṃkṣepaḥ conciseness
saṃcārin going together, transitory; saṃcārī bhāvaḥ

(*lit. crit.*) Subsidiary Emotional State
samarthanam establishment, confirmation
samāsaḥ (*gram.*) compound
samāhāraḥ group, collection
sampūrṇa fulfilled
sarva-nāman *n.* (*gram.*) [name for anything:] pronoun
sāpatnyam the state of being the sharer of a husband (sapatnī)
siddha accomplished
sūtram aphorism, aphoristic rule
stambaḥ clump of grass
-stha standing, being at/in *etc.*
Smara-haraḥ the Destroyer of Love, *epithet of Śiva*
Haraḥ *name of* Śiva
Himavant *m.*, Himālayaḥ the mountain (range) Himālaya

anu + yuj (VII anuyuṅkte) question, examine
alam + kṛ (VIII alaṃkaroti) adorn, embellish
ah (*defective verb, perf.* āha) say, speak
ā + pat (I āpatati) occur, befall, appear suddenly, present oneself
ā + prach (VI āpṛcchati) take leave of, say goodbye
ā + mantr (X āmantrayate) salute; take leave of
ā + ruh *caus.* (āropayati) cause to mount, raise onto
ut + īkṣ (I udīkṣate) look at
ut + yā (II udyāti) rise up
upa + īkṣ (I upekṣate) overlook, disregard
edh *caus.* (edhayati) cause to prosper, bless
gaṇ (X gaṇayati) count
gup (*denom. pres.* gopāyati) guard ; hide
car (I carati) move, go, depart
cal (I calati) stir, move, go away
jñā *caus.* (jñāpayati) inform, announce
nam (I namati) bow, salute
nis + ci (V niścinoti) ascertain, settle, fix upon
nis + pad (IV niṣpadyate) come forth, be brought about; *p.p.* niṣpanna completed
pac (I pacati) cook, ripen ; *pass.* pacyate be cooked, ripen
pari + kīrt (X parikīrtayati) proclaim, declare
pari + kḷp *caus.* (parikalpayati) fix, destine for (*dat.*)
pra + āp (V prāpnoti) reach, go to; obtain, win
bhī (III bibheti) fear; *p.p.* bhīta afraid
yā (II yāti) go
yā *caus.* (yāpayati) spend (time)
lajj (VI lajjate) be shy, blush, show confusion
vi + kṛ (VIII vikaroti) alter, change, distort, cause mental disturbance (vikāraḥ) to
vid (VI vindati) find ; *pass*, vidyate is found, exists
vi + pra + kṛ (VIII viprakaroti) injure, torment

vi + mṛś (VI vimṛśati) perceive, reflect, deliberate
sam + vṛdh *caus.* (saṃvardhayati) congratulate
sam + stu (II saṃstauti) praise
sam + khyā (II saṃkhyāti) count, reckon up
sah (I sahate; *irreg. inf.* soḍhum) withstand, endure, bear
sūc (X sūcayati) point out, indicate
sraṃs (I sraṃsate ; *p. p.* srasta) drop, slip
upari after (*abl.*)
ūrdhvam after (abl.)
ehi (*imperv. of* ā + i) come
paratra elsewhere, in the next world
puraḥ in front, immediate
yasmāt inasmuch as, since

Exercise 15 Note: The transliterated version of this exercise should be of particular help in solving difficulties.

एवंवादिनि देवर्षौ पार्श्वे पितुरधोमुखी।
लीलाकमलपत्त्राणि गणयामास पार्वती ॥८४॥

एवमिति ॥ देवर्षौ अङ्गिरसि एवंवादिनि सति पार्वती पितु: पार्श्वे अधोमुखी सती । लज्जयेति शेष: । लीलाकमलपत्त्राणि गणायामास संचख्यौ । लज्जावशात्कमलदलगणनाव्याजेन हर्षं जुगोपेत्यर्थ: । अनेनावहित्थाख्य: संचारी भाव उक्त: । तदुक्तम्— अवहित्था तु लज्जादेर्हर्षाद्याकारगोपनमिति ॥

शैल: संपूर्णकामो ऽपि मेनामुखमुदैक्षत ।
प्रायेण गृहिणीनेत्रा: कन्यार्थेषु कुटुम्बिन: ॥८५॥

शैल इति ॥ शैल: हिमवान् संपूर्णकामो ऽपि । दातुं कृतनिश्चयो ऽपीत्यर्थ:। मेनामुखमुदैक्षत । उचितोत्तरजिज्ञासयेति भाव: । तथा हि। प्रायेण कुटुम्बिन: गृहस्था: कन्यार्थेषु कन्याप्रयोजनेषु गृहिण्यएव नेत्रं कार्यज्ञानकारणं येषां ते तथोक्ता:। कलत्रप्रधानवृत्तय इत्यर्थ: ॥

मेने मेनापि तत्सर्वं पत्यु: कार्यमभीप्सितम् ।
भवन्त्यव्यभिचारिण्यो भर्तुरिष्टे पतिव्रता: ॥८६॥

मेन इति॥ मेनापि पत्यु: हिमालयस्य तत्सर्वमभीप्सितं कार्यं मेने अङ्गीचकार । तथा हि। पतिरेव व्रतं यासां ता: भर्तुरिष्टे अभीप्सिते न विद्यते व्यभिचारो यासां ता: अव्यभिचारिण्यो भवन्ति। भर्तृचित्ताभिप्रायज्ञा भवन्तीति भाव: ॥

इदमत्रोत्तरं न्याय्यमिति बुद्ध्या विमृश्य स: ।
आददे वचसामन्ते मङ्गलालंकृतां सुताम् ॥८७।

दामेति॥ सः हिमवान् वचसामन्ते मुनिवाक्यावसाने अत्र मुनिवाक्ये इदम् उत्तरश्लोके वक्ष्यमाणं दानमेव न्याय्यम् न्यायादनपेतम् उत्तरमिति बुद्ध्वा चित्तेन विमृश्य विचिन्त्य मङ्गलं यथा तथालंकृतां मङ्गलालंकृतां सुतामाददे हस्ताभ्यां जग्राह॥

एहि विश्वात्मने वत्से भिक्षासि परिकल्पिता।
अर्थिनो मुनयः प्राप्तं गृहमेधिफलं मया॥८८॥

एहीति॥ हे वत्से पुत्रि एहि आगच्छ। त्वं विश्वात्मने शिवाय भिक्षा परिकल्पितासि निश्चितासि । रत्नादि स्तम्बपर्यन्तं सर्वं भिक्षा तपस्विनः इति वचनादिति भावः। अर्थिनः याचितारः मुनयः। मया गृहमेधिनः गृहस्थस्य फलं प्राप्तम्। इह परत्र च तारकत्वात्पात्रे कन्यादानं गार्हस्थ्यस्य फलमित्यर्थः ॥

एतावदुक्त्वा तनयामृषीनाह महीधरः।
इयं नमति वः सर्वांस्त्रिलोचनवधूरिति ॥८९॥

एतावदिति॥ महीधरः हिमवान् तनयाम् एतावत् पूर्वोक्तम् उक्त्वा ऋषीन् आह। किमिति। इयं त्रिलोचनवधूः त्र्यम्बकपत्नी वः सर्वान् नमति इति। त्रिलोचनवधूरिति सिद्धवदभिधानेनाविप्रतिपन्नं दानमिति सूचयति॥

ईप्सितार्थक्रियोदारं ते ऽभिनन्द्य गिरेर्वचः।
आशीर्भिरेधयामासुः पुरःपाकाभिरम्बिकाम्॥९०॥

ईप्सितार्थेति॥ ते मुनयः ईप्सितार्थक्रियया इष्टार्थकरणेन उदारं महत् । उदारो दातृमहतोः इत्यमरः। गिरेः हिमवतः वचः वचनम् अभिनन्द्य साध्विति संस्तुत्य। अम्बिकाम् अम्बाम्। पच्यत इति पाकः फलम्। पुरःपाकाभिः पुरस्कृतफलाभिः आशीर्भिः आशीर्वादैः एधयामासुः संवर्धयामासुः॥

तां प्रणामादरस्रस्तजाम्बूनदवतंसकाम्।
अङ्कमारोपयामास लज्जमानामरुन्धती॥९१॥

तामिति॥ प्रणामादरेण नमस्कारासक्त्या स्रस्ते जाम्बूनदे सुवर्णविकारे वतंसके कनककुण्डले यस्यास्तां लज्जमानां ताम् अम्बिकाम् अरुन्धती अङ्कमारोपयामास। रुहः पो ऽन्यतरस्याम् इति पकारः॥

तन्मातरं चाश्रुमुखीं दुहितृस्नेहविक्लवाम्।
वरस्यानन्यपूर्वस्य विशोकामकरोद्गुणैः॥९२॥

तदिति॥ दुहितृस्नेहेन पुत्रिकाप्रेम्णा विक्लवां वियोक्ष्यत इति भीताम्। अत एवाश्रूणि मुखे यस्यास्ताम् अश्रुमुखीं तस्याः आम्बिकायाः मातरं तन्मातरं मेनां च। अन्या पूर्वं यस्यास्ति सो ऽन्यपूर्वः। सर्वनाम्नो वृत्तिविषये पुंवद्भावः इति पूर्वपदस्य पुंवद्भावः । स न भवतीत्यनन्यपूर्वस्तस्य अनन्यपूर्वस्य। सापत्न्यदुःखमकुर्वत इत्यर्थः। वरस्य वोढुः गुणैः मृत्युंजयत्वादिभिः विशोकां निर्दुःखाम् अकरोत्॥

वैवाहिकीं तिथिं पृष्टास्तत्क्षणं हरबन्धुना।

ते त्र्यहादूर्ध्वमाख्याय चेरुश्चीरपरिग्रहाः ॥९३॥

वैवाहिकीमिति॥ चीरपरिग्रहाः वल्कमात्रवसनाः ते तपस्विनः तत्क्षणम् तस्मिन्नेव क्षणे हरबन्धुना हिमवता वैवाहिकीं विवाहयोग्यां तिथिं पृष्टाः केत्यनुयुक्ताः सन्तः। त्रयाणामह्नां समाहारस्त्र्यहः। तद्धितार्थोत्तरपदसमाहारे च इति समासः। राजाहःसखिभ्यष्टच् इति टच्प्रत्ययः। द्विगुत्वादेकवचनम्। रात्राह्नाहाः पुंसि इति पुंलिङ्गता। तस्मात् त्र्यहात् ऊर्ध्वम् उपरि आख्याय चतुर्थे ऽहनि विवाहः इत्युक्त्वा चेरुः चलिताः॥

ते हिमालयमामन्त्र्य पुनः प्राप्य च शूलिनम्।
सिद्धं चास्मै निवेद्यार्थं तद्विसृष्टाः खमुद्ययुः॥९४॥

त इति ॥ ते मुनयः हिमालयमामन्त्र्य साधु याम इत्यापृच्छ्य पुनः शूलिनम् हरं संकेतस्थानस्थं प्राप्य च। सिद्धम् निष्पन्नम् अर्थम् प्रयोजनम् अस्मै निवेद्य ज्ञापयित्वा च। तद्विसृष्टाः तेन शूलिना विसृष्टाः खम् आकाशं प्रति उद्ययुः उत्पेतुः। अत्र संक्षिप्तार्थाभिधानात्संक्षेपो नाम गुण उक्तः। तदुक्तम्—संक्षिप्तार्थाभिधानं यत्संक्षेपः परिकीर्तितः इति॥

भगवान्पशुपतिस्त्र्यहमात्रविलम्बमपि सोढुं न शशाक तदौत्सुक्यादित्याह

पशुपतिरपि तान्यहानि कृच्छ्राद्
अगमयदद्रिसुतासमागमोत्कः।
कमपरमवशं न विप्रकुर्युर्
विभुमपि तं यदमी स्पृशन्ति भावाः ॥९५४॥

पशुपतिरिति॥ उत्कं मनो यस्य सः उत्कः। उत्क उन्मनाः इति निपातः। अद्रिसुतासमागमोत्कः पार्वतीपरिणायोत्सुकः पशुपतिरपि तानि। त्रीणीति शेषः। अहानि कृच्छ्रादगमयत् अयापयत्। कविराह—अमी भावाः औत्सुक्यादयः संचारिणः अवशम् इन्द्रियपरतन्त्रम् अपरम् पृथग्जनं कं न विप्रकुर्युः न विकारं नयेयुः। यत् यस्मात् विभुम् समर्थम् । जितेन्द्रियमिति यावत् । तम् स्मरहरम् अपि स्पृशन्ति। विकुर्वन्तीत्यर्थः। अत्र विभुविकारसमर्थनादर्थादितरजनविकारः कैमुतिकन्यायादापततीत्यर्थापत्तिरलंकारः। तथा च सूत्रम् — दण्डापूपिकयार्थान्तरापतनमर्थापत्तिः इति। अर्थान्तरन्यास इति के चित् तदुपेक्षणीयम्। युक्तिस्तु विस्तरभयान्नोच्यते। पुष्पिताग्रा वृत्तम —अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा इत लक्षणात्॥

appendix 1: further Sanskrit study

Anyone who has mastered the present volume is adequately equipped to read simple Classical Sanskrit. Those whose interest lies particularly in Indian religious thought may well wish to begin with the best loved of all Hindu religious texts, the *Bhagavad Gītā*, written in eighteen short cantos of easy, straightforward verse. Innumerable texts and translations of this work exist. For the student, the most scrupulously faithful translation is probably that by F. Edgerton (Harper Torchbooks). Other distinguished scholars who have translated the work include R. C. Zaehner (*Hindu Scriptures*, Everyman; also *The Bhagavad Gītā* with commentary and text in transcription, Oxford University Press) and S. Radhakrishnan (Allen & Unwin, including text in transcription). The pocket edition with a text in nāgarī by Annie Besant (Theosophical Publishing House) is cheap and convenient, though the accompanying translation is unreliable.

In secular literature a good starting-point is the *Pañcatantra*, a witty and sophisticated collection of animal fables (the ultimate source of La Fontaine), written in fluent, racy Sanskrit. Many versions of this work have survived, and these were collated by Edgerton, who produced a recension as near as he thought it was possible to get to the original. His translation of this has been reprinted (Allen & Unwin), but not unfortunately the Sanskrit text (American Oriental Series, Volume 2, New Haven, 1924), which should, however, be obtainable from specialist libraries.

An especially attractive and accessible branch of Classical Sanskrit literature is the drama. The prose dialogue is straightforward (many sentences are likely to seem familiar to the student of this book!). Certain characters speak in Prākrit, but almost all editions include a Sanskrit translation (chāyā) of these passages. The stanzas of verse interspersed among the prose are

more elaborate in style but should not prove too difficult with the help of a translation and notes such as have been provided for most standard Sanskrit plays by M. R. Kale: Kale's student editions are very useful and workmanlike, and are usually in print in India—though regrettably these reprints often bristle with grotesque printing errors. The best known of all Sanskrit plays is the *Śakuntalā* of Kālidāsa. Other masterpieces include the *Mṛcchakaṭikā* ('Toy Cart') of Śūdraka, the *Mudrārākṣasa* '(The Signet Ring and Rākṣasa') of Viśākhadatta and the *Uttararāmacarita* ('The Later Story of Rāma') of Bhavabhūti—the last, although a moving and beautiful work, being of the four perhaps the least immediately attractive to Western taste in its style and feeling.

Sanskrit dictionaries

A. A. Macdonell's *A Sanskrit Dictionary for Students* (Oxford University Press, 382 pp.) is much the most convenient in the early stages of study. The author lists in the preface the Sanskrit works for which the dictionary is specifically a vocabulary. In reading other works or for more scholarly use, M. Monier-Williams' *A Sanskrit–English Dictionary* (Oxford University Press, 1333 pp.), effectively a translation and condensation of the great *Sanskrit-Wörterbuch* of Böhtlingk and Roth, is indispensable. Unfortunately, it suffers the irritating drawback of being arranged not in strict alphabetical order but according to verbal roots. All present dictionaries are grossly out of date: Sanskrit studies will be revolutionised when the vast work at present under preparation in Poona finally sees the light of day.

Sanskrit grammars

A. A. Macdonell's *A Sanskrit Grammar for Students* (Oxford University Press) is again the most convenient work available and, despite some inaccuracies and omissions, is a model of clarity and conciseness. The standard Sanskrit grammar in English is still that of W. D. Whitney (2nd edition 1889, reprinted by Oxford University Press), but this is now very out of date, the presentation of Vedic and Classical material is confusingly intertwined and the treatment of syntax is sketchy in the extreme. The really standard work is in German, the monumental *Altindische Grammatik* of Wackernagel and Debrunner

(Göttingen, 1896–1957); but special mention should be made of a French work, the *Grammaire sanscrite* of Louis Renou (Paris, 2nd edition 1961), which, while of a more manageable size than Wackernagel, treats Classical Sanskrit in considerable detail and is full of valuable observations on syntax.

Vedic studies

Students primarily interested in comparative Indo-European philology may like to turn to the Vedic language at an early stage in their studies, and here yet again the path is smoothed by A. A. Macdonell. His *Vedic Reader for Students* (Oxford University Press) contains a selection of Vedic hymns transliterated, analysed and translated, with very full notes on points of linguistic interest and a complete vocabulary at the back of the book. The Vedic hymns, which are not without their attraction from the literary point of view, are thus made easily accessible to the non-specialist. Macdonell's *Vedic Grammar for Students* is arranged to correspond paragraph for paragraph with his Sanskrit Grammar mentioned above, so facilitating the comparison of Vedic grammar with Classical.

appendix 2: grammatical paradigms

This appendix is for use in conjunction with the foregoing chapters, where further irregularities and alternative forms may be mentioned.

Nouns

It will be noticed that in all nouns each of the following groups has a single form:

(i) Nominative, vocative and accusative (N. V. A.) dual
(ii) Instrumental, dative and ablative (I. D. Ab.) dual
(iii) Genitive and locative (G. L.) dual
(iv) Dative and ablative plural
(v) Nominative and vocative dual or plural
(vi) Nominative and accusative *neuter*, any number

1 Vowel stems

Stems in a/ā: kānta 'beloved'

	masc.	*neut.*	*fem.*
N. sing.	**kāntaḥ**	**kāntam**	**kāntā**
A. „	**kāntam**	**kāntam**	**kāntām**
I. „	**kāntena**	**kāntena**	**kāntayā**
D. „	**kāntāya**	**kāntāya**	**kāntāyai**
Ab. „	**kāntāt**	**kāntāt**	**kāntāyāḥ**
G. „	**kāntasya**	**kāntasya**	**kāntāyāḥ**
L. „	**kānte**	**kānte**	**kāntāyām**
V. „	**kānta**	**kānta**	**kānte**
N. V. A. du.	**kāntau**	**kānte**	**kānte**
I. D. Ab. „	**kāntābhyām**	**kāntābhyām**	**kāntābhyām**
G. L. „	**kāntayoḥ**	**kāntayoḥ**	**kāntayoḥ**

N. V. pl.	kāntāḥ	kāntāni	kāntāḥ
A. "	kāntān	kāntāni	kāntāḥ
I. "	kāntaiḥ	kāntaiḥ	kāntābhiḥ
D. Ab. "	kāntebhyaḥ	kāntebhyaḥ	kāntābhyaḥ
G. "	kāntānām	kāntānām	kāntānām
L. "	kānteṣu	kānteṣu	kāntāsu

Stems in **ī** *and* **ū**: **nadī** f. 'river', **vadhū** f. 'woman', **strī** f. 'woman', **dhī** f. 'thought', **bhū** f. 'earth'

	Polysyllabic		*Irregular*
N. sg.	nadī	vadhūḥ	strī
A.	nadīm	vadhūm	strīm/striyam
I.	nadyā	vadhvā	striyā
D.	nadyai	vadhvai	striyai
Ab. G.	nadyāḥ	vadhvāḥ	striyāḥ
L.	nadyām	vadhvām	striyām
V.	nadi	vadhu	stri
N.V. A. du.	nadyau	vadhvau	striyau
I. D. Ab.	nadībhyām	vadhūbhyām	strībhyām
G. L.	nadyoḥ	vadhvoḥ	striyoḥ
N. V. pl.	nadyaḥ	vadhvaḥ	striyaḥ
A.	nadīḥ	vadhūḥ	strīḥ/striyaḥ
I.	nadībhiḥ	vadhūbhiḥ	strībhiḥ
D. Ab.	nadībhyaḥ	vadhūbhyaḥ	strībhyaḥ
G.	nadīnām	vadhūnām	strīṇām
L.	nadīṣu	vadhūṣu	strīṣu

	Monosyllabic	
N. sg.	dhīḥ	bhūḥ
A.	dhiyam	bhuvam
I.	dhiyā	bhuvā
D.	dhiye	bhuve
Ab. G.	dhiyaḥ	bhuvaḥ
L.	dhiyi	bhuvi
V.	dhīḥ	bhūḥ
N.V. A. du.	dhiyau	bhuvau
I. D. Ab.	dhībhyām	bhūbhyām
G. L.	dhiyoḥ	bhuvoḥ
N. V. pl.	dhiyaḥ	bhuvaḥ
A.	dhiyaḥ	bhuvaḥ
I.	dhībhiḥ	bhūbhiḥ
D. Ab.	dhībhyaḥ	bhūbhyaḥ
G.	dhiyām	bhūvām
L.	dhīṣu	bhūṣu

Stems in i *and* u: śuci 'clean', mṛdu 'soft'

	masc.	*neut.*	*fem.*
N. sg.	śuciḥ	śuci	śuciḥ
A.	śucim	śuci	śucim
I.	śucinā	śucinā	śucyā

D.	śucaye	śucine	śucyai
Ab. G.	śuceḥ	śucinaḥ	śucyāḥ
L.	śucau	śucini	śucyām
V.	śuce	śuci	śuce
N. V. A. du.	śucī	śucinī	śucī
I. D. Ab.	śucibhyām	śucibhyām	śucibhyām
G. L.	śucyoḥ	śucinoḥ	śucyoḥ
N. V. pl.	śucayaḥ	śucīni	śucayaḥ
A.	śucīn	śucīni	śucīḥ
I.	śucibhiḥ	śucibhiḥ	śucibhiḥ
D. Ab.	śucibhyaḥ	śucibhyaḥ	śucibhyaḥ
G.	śucīnām	śucīnām	śucīnām
L.	śuciṣu	śuciṣu	śuciṣu

	masc.	*neut.*	*fem.*
N. sg.	mṛduḥ	mṛdu	mṛduḥ
A.	mṛdum	mṛdu	mṛdum
I.	mṛdunā	mṛdunā	mṛdvā
D.	mṛdave	mṛdune	mṛdvai
Ab. G.	mṛdoḥ	mṛdunaḥ	mṛdvāḥ
L.	mṛdau	mṛduni	mṛdvām
V.	mṛdo	mṛdu	mṛdo
N. V. A. du.	mṛdū	mṛdunī	mṛdū
I. D. Ab.	mṛdubhyām	mṛdubhyām	mṛdubhyām
G. L.	mṛdvoḥ	mṛdunoḥ	mṛdvoḥ
N. V. pl.	mṛdavaḥ	mṛdūni	mṛdavaḥ
A.	mṛdūn	mṛdūni	mṛdūḥ
I.	mṛdubhiḥ	mṛdubhiḥ	mṛdubhiḥ
D. Ab.	mṛdubhyaḥ	mṛdubhyaḥ	mṛdubhyaḥ
G.	mṛdūnām	mṛdūnām	mṛdūnām
L.	mṛduṣu	mṛduṣu	mṛduṣu

Stems in ṛ: kartṛ m. 'maker', pitṛ m. 'father', svasṛ f. 'sister', mātṛ f. 'mother'

	masc.	
N. sg.	kartā	pitā
A.	kartāram	pitaram
I.	kartrā	pitrā
D.	kartre	pitre
Ab. G.	kartuḥ	pituḥ
L.	kartari	pitari
V.	kartar	pitar
N. V. A. du.	kartārau	pitarau
I. D. Ab.	kartṛbhyām	pitṛbhyām
G. L.	kartroḥ	pitroḥ
N. V. pl.	kartāraḥ	pitaraḥ

A.	kartṝn	pitṝn
I.	kartṛbhiḥ	pitṛbhiḥ
D. Ab.	kartṛbhyaḥ	pitṛbhyaḥ
G.	kartṝṇām	pitṝṇām
L.	kartṛṣu	pitṛṣu

fem.

N. sg.	svasā	mātā
A.	svasāram	mātaram
I.	svasrā	mātrā
D.	svasre	mātre
Ab. G.	svasuḥ	mātuḥ
L.	svasari	mātari
V.	svasar	mātar
N. V. A. du	svasārau	mātarau
I. D. Ab.	svasṛbhyām	mātṛbhyām
G. L.	svasroḥ	mātroḥ
N. V. pl.	svasāraḥ	mātaraḥ
A.	svasṝḥ	mātṝḥ
I.	svasṛbhiḥ	mātṛbhiḥ
D. Ab.	svasṛbhyaḥ	mātṛbhyaḥ
G.	svasṝṇām	mātṝṇām
L.	svasṛṣu	mātṛṣu

Note: The feminine of kartṛ is kartrī.

2 Consonant stems

Unchangeable stems: suhṛd m. 'friend', go-duh m./f. 'cow-milker', manas n. 'mind', sumanas m./f. 'benevolent'

N. sg.	suhṛt	godhuk
A.	suhṛdam	goduham
I.	suhṛdā	goduhā
D.	suhṛde	goduhe
Ab. G.	suhṛdaḥ	goduhaḥ
L.	suhṛdi	goduhi
V.	suhṛt	godhuk
N. V. A. du.	suhṛdau	goduhau
I. D. Ab.	suhṛdbhyām	godhugbhyām
G. L.	suhṛdoḥ	goduhoḥ
N. V. A. pl.	suhṛdaḥ	goduhaḥ
I.	suhṛdbhiḥ	godhugbhiḥ
D. Ab.	suhṛdbhyaḥ	godhugbhyaḥ
G.	suhṛdām	goduhām
L.	suhṛtsu	godhukṣu

N. sg.	manaḥ	sumanāḥ
A.	manaḥ	sumanasam
I.	manasā	sumanasā
D.	manase	sumanase
Ab. G.	manasaḥ	sumanasaḥ
L.	manasi	sumanasi
V.	manaḥ	sumanaḥ
N. V. A. du.	manasī	sumanasau
I. D. Ab.	manobhyām	sumanobhyām
G. L.	manasoḥ	sumanasoḥ
N. V. A. pl.	manāṃsi	sumanasaḥ
I.	manobhiḥ	sumanobhiḥ
D. Ab.	manobhyaḥ	sumanobhyaḥ
G.	manasām	sumanasām
L.	manaḥsu	sumanaḥsu

The neuter of **sumanas** is inflected like **manas**. Table A2.1 gives examples of stems ending in other consonants.

Table A2.1

Stem	*N. sg.*	*N. pl.*	*I. pl.*	*L. pl.*
suyudh *m.* good fighter	**suyut**	**suyudhaḥ**	**suyudbhiḥ**	**suyutsu**
kakubh *f.* region	**kakup**	**kakubhaḥ**	**kakubbhiḥ**	**kakupsu**
vāc *f.* speech	**vāk**	**vācaḥ**	**vāgbhiḥ**	**vākṣu**
vaṇij *m.* businessman	**vaṇik**	**vaṇijaḥ**	**vaṇigbhiḥ**	**vaṇikṣu**
parivrāj *m.* medicant	**parivrāṭ**	**parivrājaḥ**	**parivrāḍbhiḥ**	**parivrāṭsu**
diś *f.* direction	**dik**	**diśaḥ**	**digbhiḥ**	**dikṣu**
viś *m.* settler	**viṭ**	**viśaḥ**	**viḍbhiḥ**	**viṭsu**
dviṣ *m.* enemy	**dviṭ**	**dviṣaḥ**	**dviḍbhiḥ**	**dviṭsu**
madhulih *m.* bee	**madhuliṭ**	**madhulihaḥ**	**madhuliḍbhiḥ**	**madhuliṭsu**

Stems in **ir**/**ur** (both rare) lengthen to **īr**/**ūr** before consonants and in the nominative singular. Stems in **is**/**us** become **iṣ**/**uṣ** or **ir**/**ur** according to sandhi, and also lengthen the vowel in the nominative, vocative and accusative neuter plural (Table A2.2).

Table A2.2

gir *f.* speech	**gīḥ**	**giraḥ**	**gīrbhiḥ**	**gīrṣu**
dhur *f.* yoke	**dhūḥ**	**dhuraḥ**	**dhūrbhiḥ**	**dhūrṣu**
barhis *n.* sacred grass	**barhiḥ**	**barhīṃṣi**	**barhirbhiḥ**	**barhiḥṣu**
cakṣus *n.* eye	**cakṣuḥ**	**cakṣūṃṣi**	**cakṣurbhiḥ**	**cakṣuḥṣu**
āśis[1] *f.* benediction	**āśīḥ**	**āśiṣaḥ**	**āśīrbhiḥ**	**āśīḥṣu**

[1] Although an **is** stem, this noun lengthens its **i** in the same circumstances as a stem in **ir**.

Stems in **in: dhanin** m./n. (**dhaninī** f.) 'rich' (Table A2.3).

Table A2.3

	Singular		Dual		Plural	
	masc.	*neut.*	*masc.*	*neut.*	*masc.*	*neut.*
N.	**dhanī**	**dhani**	**dhaninau**	**dhaninī**	**dhaninaḥ**	**dhanīni**
A.	**dhaninam**	**dhani**	„	„	**dhaninaḥ**	**dhanīni**
I.	**dhaninā**		**dhanibhyām**		**dhanibhiḥ**	
D.	**dhanine**		„		**dhanibhyaḥ**	
Ab.	**dhaninaḥ**		„		„	
G.	**dhaninaḥ**		**dhaninoḥ**		**dhaninām**	
L.	**dhanini**		„		**dhaniṣu**	
V.	**dhanin**	**dhani/dhanin**	(*as N.*)		(*as N.*)	

Stems in **an: rājan** m. 'king', **ātman** m. 'self', **nāman** n. 'name', **panthan** m. 'road' (irreg.) **ahan** n. 'day' (irreg.)

N. sg.	**rājā**	**ātmā**	**nāma**
A.	**rājānam**	**ātmānam**	**nāma**
I.	**rājñā**	**ātmanā**	**nāmnā**
D.	**rājñe**	**ātmane**	**nāmne**
Ab. G.	**rājñaḥ**	**ātmanaḥ**	**nāmnaḥ**
L.	**rājñi/rājani**	**ātmani**	**nāmni/nāmani**
V.	**rājan**	**ātman**	**nāma/nāman**
N. V. A. du.	**rājānau**	**ātmānau**	**nāmnī/nāmanī**
I. D. Ab.	**rājabhyām**	**ātmabhyām**	**nāmabhyām**
G. L.	**rājñoḥ**	**ātmanoḥ**	**nāmnoḥ**
N. V. pl.	**rājānaḥ**	**ātmānaḥ**	**nāmāni**
A.	**rājñaḥ**	**ātmanaḥ**	**nāmāni**
I.	**rājabhiḥ**	**ātmabhiḥ**	**nāmabhiḥ**
D. Ab.	**rājabhyaḥ**	**ātmabhyaḥ**	**nāmabhyaḥ**
G.	**rājñām**	**ātmanām**	**nāmnām**
L.	**rājasu**	**ātmasu**	**nāmasu**

N. sg.	**panthāḥ**	**ahar**
A.	**panthānam**	**ahar**
I.	**pathā**	**ahnā**
D.	**pathe**	**ahne**
Ab. G.	**pathaḥ**	**ahnaḥ**
L.	**pathi**	**ahni/ahani**
V.	**panthāḥ**	**ahar**
N. V. A. du.	**panthānau**	**ahnī/ahanī**
I. D. Ab.	**pathibhyām**	**ahobhyām**
G. L.	**pathoḥ**	**ahnoḥ**
N. V. pl.	**panthānaḥ**	**ahāni**
A.	**pathaḥ**	**ahāni**
I.	**pathibhiḥ**	**ahobhiḥ**
D. Ab.	**pathibhyaḥ**	**ahobhyaḥ**
G.	**pathām**	**ahnām**
L.	**pathiṣu**	**ahaḥsu**

Stems in **ant** *and* **at**: **dhanavant** 'rich', **nayant** 'leading', **dadhat** 'putting'

	masc.	*neut.*	*masc.*	*neut.*
N. sg.	dhanavān	dhanavat	nayan	nayat
A.	dhanavantam	"	nayantam	"
I.	dhanavatā		nayatā	
D.	dhanavate		nayate	
Ab. G.	dhanavataḥ		nayataḥ	
L.	dhanavati		nayati	
V.	dhanavan	dhanavat	nayan	nayat
N. V. A. du.	dhanavantau	dhanavatī	nayantau	nayantī
I. D. Ab.	dhanavadbhyām		nayadbhyām	
G. L.	dhanavatoḥ		nayatoḥ	
N. V. pl.	dhanavantaḥ	dhanavanti	nayantaḥ	nayanti
A.	dhanavataḥ	"	nayataḥ	"
I.	dhanavadbhiḥ		nayadbhiḥ	
D. Ab.	dhanavadbhyaḥ		nayadbhyaḥ	
G.	dhanavatām		nayatām	
L.	dhanavatsu		nayatsu	

	masc.	*neut.*
N. sg.	dadhat	dadhat
A.	dadhatam	"
I.	dadhatā	
D.	dadhate	
Ab. G.	dadhataḥ	
L.	dadhati	
V.	dadhat .	dadhat
N. V. A. du.	dadhatau	dadhatī
I. D. Ab.	dadhadbhyām	
G. L.	dadhatoḥ	
N. V. pl.	dadhataḥ	dadhanti
A.	dadhataḥ	"
I.	dadhadbhiḥ	
D. Ab.	dadhadbhyaḥ	
G.	dadhatām	
L.	dadhatsu	

Stems in yāṃs: śreyāṃs m./n. (śreyasī f.) 'better' (Table A2.4).

Table A2.4

	Singular		Dual		Plural	
	masc.	*neut.*	*masc.*	*neut.*	*masc.*	*neut.*
N.	śreyān	śreyaḥ	śreyāṃsau	śreyasī	śreyāṃsaḥ	śreyāṃsi
A.	śreyāṃsam	śreyaḥ	"	"	śreyasaḥ	śreyāṃsi
I.	śreyasā		śreyobhyām		śreyobhiḥ	
D.	śreyase		"		śreyobhyaḥ	
Ab.	śreyasaḥ		"		"	
G.	śreyasaḥ		śreyasoḥ		śreyasām	
L.	śreyasi		"		śreyaḥsu	
V.	śreyan	śreyaḥ	(*as* N.)		(*as* N.)	

Stems in **vāṃs**: **vidvāṃs** m./n. (**viduṣī** f.) 'learned' (Table A2.5).

Table A2.5

	Singular		Dual		Plural	
	masc.	*neut.*	*masc.*	*neut.*	*masc.*	*neut.*
N.	vidvān	vidvat	vidvāṃsau	viduṣī	vidvāṃsaḥ	vidvāṃsi
A.	vidvāṃsam	vidvat	"	"	viduṣaḥ	vidvāṃsi
I.	viduṣā		vidvadbhyām		vidvadbhiḥ	
D.	viduṣe		"		vidvadbhyaḥ	
Ab.	viduṣaḥ		"		"	
G.	viduṣaḥ		viduṣoḥ		viduṣām	
L.	viduṣi		"		vidvatsu	
V.	vidvan	vidvat	(*as* N.)		(*as* N.)	

Stems in **añc**: **pratyañc** m./n. (**pratīcī** f.) 'Western' (Table A2.6).

Table A2.6

	Singular		Dual		Plural	
	masc.	*neut.*	*masc.*	*neut.*	*masc.*	*neut.*
N. V.	pratyaṅ	pratyak	pratyañcau	pratīcī	pratyañcaḥ	pratyañci
A.	pratyañcam	pratyak	"	"	pratīcaḥ	pratyañci
I.	practīcā		pratyagbhyām		pratyagbhiḥ	
D.	practīce		"		pratyagbhyaḥ	
Ab.	practīcaḥ		"		"	
G.	practīcaḥ		pratīcoḥ		pratīcām	
L.	pratīci		"		pratyakṣu	

In words such as **prāñc** 'Eastern', where two as (**pra** + **añc**) coalesce, the middle and weak stems are identical: **prāc**. Thus ablative, genitive and locative plural **prāgbhyaḥ**, **prācām**, **prākṣu**.

Pronouns

	1st person	2nd person
	aham 'I'	**tvam** 'you'
	(Enclitic forms in brackets.)	
N. sg.	aham	tvam
A.	mām (mā)	tvām (tvā)
I.	mayā	tvayā
D.	mahyam (me)	tubhyam (te)
Ab.	mat *or* mattaḥ	tvat *or* tvattaḥ
G.	mama (me)	tava (te)
L.	mayi	tvayi
N. A. du.	āvām	yuvām
I. D. Ab.	āvābhyām	yuvābhyām
G. L.	āvayoḥ	yuvayoḥ
	(A. D. G. nau)	(A. D. G. vām)

N. pl.	vayam	yūyam
A.	asmān (naḥ)	yuṣmān (vaḥ)
I.	asmābhiḥ	yuṣmābhiḥ
D.	asmabhyam (naḥ)	yuṣmabhyam (vaḥ)
Ab.	asmat *or* asmattaḥ	yuṣmat *or* yuṣmattaḥ
G.	asmākam (naḥ)	yuṣmākam (vaḥ)
L.	asmāsu	yuṣmāsu

3rd person
saḥ 'he, that'

	masc.	*neut.*	*fem.*
N. sg.	saḥ	tat	sā
A.	tam	tat	tām
I.	tena		tayā
D.	tasmai		tasyai
Ab.	tasmāt		tasyāḥ
G.	tasya		tasyāḥ
L.	tasmin		tasyām
N. A. du.	tau	te	te
I. D. Ab.	tābhyām		
G. L.	tayoḥ		
N. pl.	te	tāni	tāḥ
A.	tān	tāni	tāḥ
I.	taiḥ		tābhiḥ
D.	tebhyaḥ		tābhyaḥ
Ab.	tebhyaḥ		tābhyaḥ
G.	teṣām		tāsām
L.	teṣu		tāsu

The accusative singular enclitic forms **mā** and **tvā** are seldom used in the Classical language.
The following pronouns follow the inflexion of **saḥ, tat, sā** in any forms not quoted here.

(*a*) **eṣaḥ, etat, eṣā** this
(*b*) **yaḥ, yat, yā** who? *relative pronoun*
(*c*) **anyaḥ, anyat, anyā** other
(*d*) **kaḥ, kim, kā** who? *interrogative pronoun*
(*e*) **sarvaḥ, sarvam, sarvā** all
(*f*) **ekaḥ, ekam, ekā** one
(*g*) **svaḥ, svam, svā** own

ayam 'this'

	masc.	*neut.*	*fem.*
N. sg.	ayam	idam	iyam
A.	imam	idam	imām
I.	anena		anayā
D.	asmai		asyai
Ab.	asmāt		asyāḥ
G.	asya		asyāḥ
L.	asmin		asyām

N. A. du.	imau	ime	ime
I. D. Ab.		ābhyām	
G. L.		anayoḥ	
N. pl.	ime	imāni	imāḥ
A.	imān	imāni	imāḥ
I.	ebhiḥ		ābhiḥ
D. Ab.	ebhyaḥ		ābhyaḥ
G.	eṣām		āsām
L.	eṣu		āsu

asau 'that'

	masc.	*neut.*	*fem.*
N. sg.	asau	adaḥ	asau
A.	amum	adaḥ	amūm
I.	amunā		amuyā
D.	amuṣmai		amuṣyai
Ab.	amuṣmāt		amuṣyāḥ
G.	amuṣya		amuṣyāḥ
L.	amuṣmin		amuṣyām
N. A. du.		amū	
I. D. Ab.		amūbhyām	
G. L.		amuyoḥ	
N. pl.	amī	amūni	amūḥ
A.	amūn	amūni	amūḥ
I.	amībhiḥ		amūbhiḥ
D. Ab.	amībhyaḥ		amūbhyaḥ
G.	amīṣām		amūṣām
L.	amīṣu		amūṣu

For the pronoun enam 'him' see Chapter 10, p. 127.

Numerals

Cardinals

1 eka
2 dvi
3 tri
4 catur
5 pañca
6 ṣaṣ
7 sapta
8 aṣṭa
9 nava
10 daśa
11 ekādaśa
12 dvādaśa
13 trayodaśa
14 caturdaśa
15 pañcadaśa
16 ṣoḍaśa
17 saptadaśa
18 aṣṭādaśa
19 navadaśa / ūna:viṃśati
20 viṃśati
23 trayo;viṃśati
30 triṃśat
33 trayas;triṃśat
40 catvāriṃśat
41 eka;catvāriṃśat
42 dvā;catvāriṃśat
43 tri;catvāriṃśat
44 catuś;catvāriṃśat
45 pañca;catvāriṃśat
46 ṣaṭ;catvāriṃśat
47 sapta;catvāriṃśat
48 aṣṭā;catvāriṃśat
49 nava;catvāriṃśat / ūna:pañcāśat
50 pañcāśat

60 ṣaṣṭi
70 saptati
80 aśīti
82 dvy:aśīti
90 navati
96 ṣaṇ;navati
100 śatam

102 { dvy-adhikam śatam / dvi;śatam }
200 { dve śate / dvi:śatam }
1000 sahasram
100 000 lakṣam
10 000 000 koṭi

Ordinals

1st prathama
2nd dvitīya
3rd tṛtīya
4th caturtha, turīya, turya
5th pañcama
6th ṣaṣṭha
7th saptama
8th aṣṭama
9th navama
10th daśama
11th–18th *as cardinals*
19th navadaśa, ūnaviṃśa
20th viṃśa, viṃśatitama
30th triṃśa, triṃśattama
40th catvāriṃśa, catvāriṃśattama
50th pañcāśa, pañcāśattama
60th ṣaṣṭitama
61st ekaṣaṣṭa
70th saptatitama
71st ekasaptata
80th aśītitama
81st ekāśīta
90th navatitama
91st ekanavata
100th śatatama

To form the cardinal numbers not included in the list, the analogy of 41 to 49 may be followed, though some alternative forms are possible.

For the ordinals 60th, 70th, 80th, 90th by themselves only the forms in -tama are allowed. But wherever short forms are permitted, the forms in -tama are always a possible alternative: thus 61st ekaṣaṣṭa *or* ekaṣaṣṭitama.

The sandhi of ṣaṣ is as if it were ṣaṭ, except that ṣaṣ + d = ṣoḍ and ṣaṣ + n = ṣaṇṇ.

The ordinals are all inflected like kānta. Their feminine is always in -ī, except for prathamā, dvitīyā, tṛtiyā, turīyā and turyā.

Inflexion of cardinals

The cardinal numbers below 100 are all quoted above in stem form. **viṃśati** and higher numbers ending in -i are feminine i stems; those ending in -t are feminine consonant stems.

The inflexion of **eka** is mentioned under the pronouns. **dvi** inflects like the dual of **kānta: dvau, dve, dve; dvābhyām; dvayoḥ.**

tri three

N. V.	**trayaḥ**	**trīṇi**	**tisraḥ**
A.	**trīn**	**trīṇi**	**tisraḥ**
I.	**tribhiḥ**		**tisṛbhiḥ**
D. Ab.	**tribhyaḥ**		**tisṛbhyaḥ**
G.	**trayāṇām**		**tisṛṇām**
L.	**triṣu**		**tisṛṣu**

catur four

N. V.	**catvāraḥ**	**catvāri**	**catasraḥ**
A.	**caturaḥ**	**catvāri**	**catasraḥ**
I.	**caturbhiḥ**		**catasṛbhiḥ**
D. Ab.	**caturbhyaḥ**		**catasṛbhyaḥ**
G.	**caturṇām**		**catasṛṇām**
L.	**caturṣu**		**catasṛṣu**

	pañca five	**ṣaṣ** six	**aṣṭa** eight
N. V. A.	**pañca**	**ṣaṭ**	**aṣṭa/aṣṭau**
I.	**pañcabhiḥ**	**ṣaḍbhiḥ**	**aṣṭabhiḥ/aṣṭābhiḥ**
D. Ab.	**pañcabhyaḥ**	**ṣaḍbhyaḥ**	**aṣṭabhyaḥ/aṣṭābhyaḥ**
G.	**pañcānām**	**ṣaṇṇām**	**aṣṭānām**
L.	**pañcasu**	**ṣaṭsu**	**aṣṭasu/aṣṭāsu**

The numbers 7 and 9 to 19 inflect like **pañca**.

Verbs

General view of the Sanskrit verb

The following scheme (which is not exhaustive) will give some idea of the range of possible formations from the verbal root. The second column adds parallel formations from the most highly developed secondary stem, the causative. For the particular verb quoted, some forms are theoretical rather than actually found.

1 Finite formations

From the root **nī** 'lead'	From the stem **nāy(aya)** 'cause to lead'

Primary verb	*Secondary verb*
Present	Present causative
nayati 'he leads'	nāyayati 'he causes to lead'
(Included in the present system:	(*Imperfect* anāyayat 'he caused to lead'
Imperfect anayat 'he led'	
Imperative nayatu 'let him lead'	*Imperative* nāyayatu 'let him cause to lead'
Optative nayet 'he may lead')	*Optative* nāyayet 'he may cause to lead')
Perfect	Periphrastic perfect
nināya 'he led'	nāyayām āsa 'he caused to lead'
Aorist	Reduplicated aorist (an independent formation)
anaiṣīt 'he led'	anīnayat 'he caused to lead'
Future	Future causative
neṣyati 'he will lead'	nāyayiṣyati 'he will cause to lead')
(*Conditional* aneṣyat 'he would have led')	(anāyayiṣyat 'he would have caused to lead')
Passive	Causative passive
nīyate 'he is led'	nāyyate 'he is caused to lead'
Secondary verbs	*Tertiary verb*
Causative (see above, second column)	Desiderative causative
nāyayati 'he causes to lead'	nināyayiṣati 'he wants to cause to lead'
Desiderative	
ninīṣati 'he wants to lead'	
(*Adjective* ninīṣu 'wanting to lead'	nināyayiṣu 'wanting to cause to lead'
Substantive ninīṣā 'the wish to lead')	nināyayiṣā 'the wish to cause to lead')
Intensive	
nenīyate 'he leads forcibly'	

Two further independent formations from the root are the aorist passive (third person singular only) anāyi 'he was led' and the precative, or benedictive, an aorist optative, nīyāt 'may he lead!'

Parasmaipada or ātmanepada participles, as appropriate, may be formed from the present, the future and all other formations in -ati/-ate. The aorist has no participle, and of the perfect participles the parasmaipada is infrequent and the ātmanepada hardly found.

2 Nominal formations

With weak grade

Past participle	
nīta 'led'	nāyita 'caused to lead'

Past active participle

nītavant 'having led'	**nāyitavant** 'having caused to lead'

Absolutive

(uncompounded) **nītvā** 'after leading'	**nāyayitvā**	'after causing to lead'
(after prefix) **-nīya** „	**-nāyya**	

With strong grade

Infinitive

netum 'to lead'	**nāyayitum** 'to cause to lead'

Agent noun

netṛ 'leader'	**nāyayitṛ** 'causer of leading'

Gerundives

(*a*) **neya** '(requiring) to be led'	**nāyya** '(requiring) of be caused'
(*b*) **netavya** „	**nāyayitavya** „
(*c*) **nayanīya** „	**nāyanīya** „

3 Remoter nominal formations

Formations of the following types may be regarded as less integrated into the verbal structure. Often they are lacking in particular roots or have developed some independent meaning. They fall into two broad categories:

(a) Action nouns ('leading, guidance'): **nayanaṃ**; **nayaḥ** 'prudent conduct'; **nīti** f. 'prudent conduct'
(b) Agentives ('that lead'): **-nī**; **-nāyin**; **nāyakaḥ** 'leading actor'; **netraṃ** '[instrument of guidance:] eye' (**nayanaṃ** may also have this sense).

Present paradigms

Thematic paradigm

The inflexions of the present system of class I verbs, as illustrated by **nī**, are shared by class IV, VI and X, the future, the passive and all derivative verbs in **ati/ate** (which means all derivative verbs except one type of intensive).

nī 'lead'

	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	**nayāmi**	**anayam**	**nayāni**	**nayeyam**
2nd	**nayasi**	**anayaḥ**	**naya**	**nayeḥ**
3rd	**nayati**	**anayat**	**nayatu**	**nayet**
1st du.	**nayāvaḥ**	**anayāva**	**nayāva**	**nayeva**
2nd	**nayathaḥ**	**anayatam**	**nayatam**	**nayetam**
3rd	**nayataḥ**	**anayatām**	**nayatām**	**nayetām**

1st pl.	nayāmaḥ	anayāma	nayāma	nayema
2nd	nayatha	anayata	nayata	nayeta
3rd	nayanti	anayan	nayantu	nayeyuḥ
Part.	nayant			
		ātmanepada		
1st sg.	naye	anaye	nayai	nayeya
2nd	nayase	anayathāḥ	nayasva	nayethāḥ
3rd	nayate	anayata	nayatām	nayeta
1st du.	nayāvahe	anayāvahi	nayāvahai	nayevahi
2nd	nayethe	anayethām	nayethām	nayeyāthām
3rd	nayete	anayetām	nayetām	nayeyātām
1st pl.	nayāmahe	anayāmahi	nayāmahai	nayemahi
2nd	nayadhve	anayadhvam	nayadhvam	nayedhvam
3rd	nayante	anayanta	nayantām	nayeran
Part.	nayamāna			

Class II (root class)

dviṣ 'hate'

	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	dveṣmi	adveṣam	dveṣāṇi	dviṣyām
2nd	dvekṣi	adveṭ	dviḍḍhi	dviṣyāḥ
3rd	dveṣṭi	adveṭ	dveṣṭu	dviṣyāt
1st du.	dviṣvaḥ	adviṣva	dveṣava	dviṣyāva
2nd	dviṣṭhaḥ	adviṣṭam	dviṣṭam	dviṣyātam
3rd	dviṣṭaḥ	adviṣṭām	dviṣṭām	dviṣyātām
1st pl.	dviṣmaḥ	adviṣma	dveṣāma	dviṣyāma
2nd	dviṣṭha	adviṣṭa	dviṣṭa	dviṣyāta
3rd	dviṣanti	adviṣan	dviṣantu	dviṣyuḥ
Part.	dviṣant			
		ātmanepada		
1st sg.	dviṣe	adviṣi	dveṣai	dviṣīya
2nd	dvikṣe	adviṣṭhāḥ	dvikṣva	dviṣīthāḥ
3rd	dviṣṭe	adviṣṭa	dviṣṭām	dviṣīta
1st du.	dviṣvahe	adviṣvahi	dveṣāvahai	dviṣīvahi
2nd	dviṣāthe	adviṣāthām	dviṣāthām	dviṣīyāthām
3rd	dviṣāte	adviṣātām	dviṣātām	dviṣīyātām
1st pl.	dviṣmahe	adviṣmahi	dveṣāmahai	dviṣīmahi
2nd	dviḍḍhve	adviḍḍhvam	dviḍḍhvam	dviṣīdhvam
3rd	dviṣate	adviṣata	dviṣatām	dviṣīran
Part.	dviṣāṇa			

	as 'be'			ās 'sit, stay'		
	Present	Imperfect	Imperative	Present	Imperfect	Imperative
		parasmaipada			*ātmanepada*	
1st sg.	asmi	āsam	asāni	āse	āsi	āsai
2nd	asi	āsīḥ	edhi	āsse	āsthāḥ	āssva
3rd	asti	āsīt	astu	āste	āsta	āstām
1st du.	svaḥ	āsva	asāva	āsvahe	āsvahi	āsāvahai
2nd	sthaḥ	āstam	stam	āsāthe	āsāthām	āsāthām

3rd	staḥ	āstām	stām	āsāte	āsātām	āsātām
1st pl.	smaḥ	āsma	asāma	āsmahe	āsmahi	āsāmahai
2nd	stha	āsta	sta	āddhve	āddhvam	āddhvam
3rd	santi	āsan	santu	āsate	āsata	āsatām
Opt.	syām, syāḥ *etc.*			āsīya, asīthāḥ *etc.*		
Part.	sant			āsīna (*irreg.*)		

	i 'go'			i 'go' (in adhi + i 'study')		
	Present	Imperfect	Imperative	Present	Imperfect	Imperative
		parasmaipada			*ātmanepada*	
1st sg.	emi	āyam	ayāni	iye	aiyi	ayai
2nd	eṣi	aiḥ	ihi	iṣe	aithāḥ	iṣva
3rd	eti	ait	etu	ite	aita	itām
1st du.	ivaḥ	aiva	ayāva	ivahe	aivahi	ayāvahai
2nd	ithaḥ	aitam	itam	iyāthe	aiyāthām	iyāthām
3rd	itaḥ	aitām	itām	iyāte	aiyātām	iyātām
1st pl.	imaḥ	aima	ayāma	imahe	aimahi	ayāmahai
2nd	itha	aita	ita	idhve	aidhvam	idhvam
3rd	yanti	āyan	yantu	iyate	aiyata	iyatām
Opt.	iyām, iyāḥ *etc.*			iyīya, iyīthāḥ *etc.*		
Part.	yant			iyāna		

Class III (reduplicated class)

	hu 'sacrifice'			
	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	juhomi	ajuhavam	juhavāni	juhuyām
2nd	juhoṣi	ajuhoḥ	juhudhi	juhuyāḥ
3rd	juhoti	ajuhot	juhotu	juhuyāt
1st du.	juhuvaḥ	ajuhuva	juhavāva	juhuyāva
2nd	juhuthaḥ	ajuhutam	juhutam	juhuyātam
3rd	juhutaḥ	ajuhutām	juhutām	juhuyātām
1st pl.	juhumaḥ	ajuhuma	juhavāma	juhuyāma
2nd	juhutha	ajuhuta	juhuta	juhuyāta
3rd	juhvati	ajuhavuḥ	juhvatu	juhuyuḥ
Part.	juhvat			

The second person singular imperative **juhudhi** (instead of **juhuhi*) is anomalous.

		ātmanepada		
1st sg.	juhve	ajuhvi	juhavai	juhvīya
2nd	juhuṣe	ajuhuthāḥ	juhuṣva	juhvīthāḥ
3rd	juhute	ajuhuta	juhutām	juhvīta
1st du.	juhuvahe	ajuhuvahi	juhavāvahai	juhvīvahi
2nd	juhvāthe	ajuhvāthām	juhvāthām	juhvīyāthām
3rd	juhvāte	ajuhvātām	juhvātām	juhvīyātām
1st pl.	juhumahe	ajuhumahi	juhavāmahai	juhvīmahi
2nd	juhudhve	ajuhudhvam	juhudhvam	juhvīdhvam

3rd	**juhvate**	**ajuhvata**	**juhvatām**	**juhvīran**
Part.	**juhvāna**			

Class V (ṇu class)

su 'press'

	Present	Imperfect	Imperative
		parasmaipada	
1st sg.	**sunomi**	**asunavam**	**sunavāni**
2nd	**sunoṣi**	**asunoḥ**	**sunu**
3rd	**sunoti**	**asunot**	**sunotu**
1st du.	**sunuvaḥ/sunvaḥ**	**asunuva/asunva**	**sunavāva**
2nd	**sunuthaḥ**	**asunutam**	**sunutam**
3rd	**sunutaḥ**	**asunutām**	**sunutām**
1st pl.	**sunumaḥ/sunmaḥ**	**asunuma/asunma**	**sunavāma**
2nd	**sunutha**	**asunuta**	**sunuta**
3rd	**sunvanti**	**asunvan**	**sunvantu**
Opt.	**sunuyām** *etc.*		
Part.	**sunvant**		
		ātmanepada	
1st sg.	**sunve**	**asunvi**	**sunavai**
2nd	**sunuṣe**	**asunuthāḥ**	**sunuṣva**
3rd	**sunute**	**asunuta**	**sunutām**
1st du.	**sunuvahe/sunvahe**	**asunuvahi/asunvahi**	**sunavāvahai**
2nd	**sunvāthe**	**asunvāthām**	**sunvāthām**
3rd	**sunvāte**	**asunvātām**	**sunvātām**
1st pl.	**sunumahe/sunmahe**	**asunumahi/asunmahi**	**sunavāmahai**
2nd	**sunudhve**	**asunudhvam**	**sunudhvam**
3rd	**sunvate**	**asunvata**	**sunvatām**
Opt.	**sunvīya** *etc.*		
Part.	**sunvāna**		

Class VII (infix nasal class)

rudh 'obstruct'

	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	**ruṇadhmi**	**aruṇadham**	**ruṇadhāni**	**rundhyām**
2nd	**ruṇatsi**	**aruṇat**	**runddhi**	**rundhyāḥ**
3rd	**ruṇaddhi**	**aruṇat**	**ruṇaddhu**	**rundhyāt**
1st du.	**rundhvaḥ**	**arundhva**	**ruṇadhāva**	**rundhyāva**
2nd	**runddhaḥ**	**arunddham**	**runddham**	**rundhyātam**
3rd	**runddhaḥ**	**arunddhām**	**runddhām**	**rundhyātām**
1st pl.	**rundhmaḥ**	**arundhma**	**ruṇadhāma**	**rundhyāma**
2nd	**runddha**	**arunddha**	**runddha**	**rundhyāta**
3rd	**rundhanti**	**arundhan**	**rundhantu**	**rundhyuḥ**
Part.	**rundhant**			
		ātmanepada		
1st sg.	**rundhe**	**arundhi**	**ruṇadhai**	**rundhīya**
2nd	**runtse**	**arunddhāḥ**	**runtsva**	**rundhīthāḥ**

3rd	runddhe	arunddha	runddhām	rundhīta
1st du.	rundhvahe	arundhvahi	ruṇadhāvahai	rundhīvahi
2nd	rundhāthe	arundhāthām	rundhāthām	rundhīyāthām
3rd	rundhāte	arundhātām	rundhātām	rundhīyātām
1st pl.	rundhmahe	arundhmahi	ruṇadhāmahai	rundhīmahi
2nd	runddhve	arunddhvam	runddhvam	rundhīdhvam
3rd	rundhate	arundhata	rundhatām	rundhīran
Part.	rundhāna			

Class VIII (u class)

kṛ 'do'

	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	karomi	akaravam	karavāṇi	kuryām
2nd	karoṣi	akaroḥ	kuru	kuryāḥ
3rd	karoti	akarot	karotu	kuryāt
1st du.	kurvaḥ	akurva	karavāva	kuryāva
2nd	kuruthaḥ	akurutam	kurutam	kuryātam
3rd	kurutaḥ	akurutām	kurutām	kuryātām
1st pl.	kurmaḥ	akurma	karavāma	kuryāma
2nd	kurutha	akuruta	kuruta	kuryāta
3rd	kurvanti	akurvan	kurvantu	kuryuḥ
Part.	kurvant			
		ātmanepada		
1st sg.	kurve	akurvi	karavai	kurvīya
2nd	kuruṣe	akuruthāḥ	kuruṣva	kurvīthāḥ
3rd	kurute	akuruta	kurutām	kurvīta
1st du.	kurvahe	akurvahi	karavāvahai	kurvīvahi
2nd	kurvāthe	akurvāthām	kurvāthām	kurvīyāthām
3rd	kurvāte	akurvātām	kurvātām	kurvīyātām
1st pl.	kurmahe	akurmahi	karavāmahai	kurvīmahi
2nd	kurudhve	akurudhvam	kurudhvam	kurvīdhvam
3rd	kurvate	akurvata	kurvatām	kurvīran
Part.	kurvāṇa			

The other seven verbs of this class inflect like su.

Class IX (nā class)

krī 'buy'

	Present	Imperfect	Imperative	Optative
		parasmaipada		
1st sg.	krīṇāmi	akrīṇām	krīṇāni	krīṇīyām
2nd	krīṇāsi	akrīṇāḥ	krīṇīhi	krīṇīyāḥ
3rd	krīṇāti	akrīṇāt	krīṇātu	krīṇīyāt
1st du.	krīṇīvaḥ	akrīṇīva	krīṇāva	krīṇīyāva

2nd	krīṇīthaḥ	akrīṇītam	krīṇītam	krīṇīyātam
3rd	krīṇītaḥ	akrīṇītām	krīṇītām	krīṇīyātām
1st pl.	krīṇīmaḥ	akrīṇīma	krīṇāma	krīṇīyāma
2nd	krīṇītha	akrīṇīta	krīṇīta	krīṇīyāta
3rd	krīṇanti	akrīṇan	krīṇantu	krīṇīyuḥ
Part.	krīṇant			

ātmanepada

1st sg.	krīṇe	akrīṇi	krīṇai	krīṇīya
2nd	krīṇīṣe	akrīṇīthāḥ	krīṇīṣva	krīṇīthāḥ
3rd	krīṇīte	akrīṇīta	krīṇītām	krīṇīta
1st du.	krīṇīvahe	akrīṇīvahi	krīṇāvahai	krīṇīvahi
2nd	krīṇāthe	akrīṇāthām	krīṇāthām	krīṇīyāthām
3rd	krīṇāte	akrīṇātām	krīṇātām	krīṇīyātām
1st pl.	krīṇīmahe	akrīṇīmahi	krīṇāmahai	krīṇīmahi
2nd	krīṇīdhve	akrīṇīdhvam	krīṇīdhvam	krīṇīdhvam
3rd	krīṇate	akrīṇata	krīṇatām	krīṇīran
Part.	krīṇāna			

Perfect paradigms

	dṛś 'see'	kṛ 'do'	vac 'speak'	pac 'cook'	dhā 'put'
			parasmaipada		
1st sg.	dadarśa	cakara/cakāra	uvaca/uvāca	papaca/papāca	dadhau
2nd	dadarśitha	cakartha	uvaktha/ uvacitha	papaktha/ pecitha	dadhātha/ dadhitha
3rd	dadarśa	cakāra	uvāca	papāca	dadhau
1st du.	dadṛśiva	cakṛva	ūciva	peciva	dadhiva
2nd	dadṛśathuḥ	cakrathuḥ	ūcathuḥ	pecathuḥ	dadhathuḥ
3rd	dadṛśatuḥ	cakratuḥ	ūcatuḥ	pecatuḥ	dadhatuḥ
1st pl.	dadṛśima	cakṛma	ūcima	pecima	dadhima
2nd	dadṛśa	cakra	ūca	peca	dadha
3rd	dadṛśuḥ	cakruḥ	ūcuḥ	pecuḥ	dadhuḥ
Part.	dadṛśivāṃs	cakṛvāṃs	ūcivāṃs	pecivāṃs	dadhivāṃs

ātmanepeda

1st sg.	dadṛśe	cakre	ūce	pece	dadhe
2nd	dadṛśiṣe	cakṛṣe	ūciṣe	peciṣe	dadhiṣe
3rd	dadṛśe	cakre	ūce	pece	dadhe
1st du.	dadṛśivahe	cakṛvahe	ūcivahe	pecivahe	dadhivahe
2nd	dadṛśāthe	cakrāthe	ūcāthe	pecāthe	dadhāthe
3rd	dadṛśāte	cakrāte	ūcāte	pecāte	dadhāte
1st pl.	dadṛśimahe	cakṛmahe	ūcimahe	pecimahe	dadhimahe
2nd	dadṛśidhve	cakṛdhve	ūcidhve	pecidhve	dadhidhve
3rd	dadṛśire	cakrire	ūcire	pecire	dadhire
Part.	dadṛśāna	cakrāṇa	ūcāna	pecāna	dadhāna

as 'be' (parasmaipada): āsa āsitha āsa; āsiva āsathuḥ āsatuḥ; āsima āsa āsuḥ—no participle.

Aorist paradigms

Non-sigmatic aorists

	Root aorist		a-aorist	Reduplicated aorist
	dhā 'put'	bhū 'be'	sic 'moisten'	nī (cause to) 'lead'
		parasmaipada		
1st sg.	adhām	abhūvam	asicam	anīnayam
2nd	adhāḥ	abhūḥ	asicaḥ	anīnayaḥ
3rd	adhāt	abhūt	asicat	anīnayat
1st du.	adhāva	abhūva	asicāva	anīnayāva
2nd	adhātam	abhūtam	asicatam	anīnayatam
3rd	adhātām	abhūtām	asicatām	anīnayatām
1st pl.	adhāma	abhūma	asicāma	anīnayāma
2nd	adhāta	abhūta	asicata	anīnayata
3rd	adhuḥ	abhūvan	asican	anīnayan
		ātmanepada		
1st sg.			asice	anīnaye
2nd			asicathāḥ	anīnayathāḥ
3rd			asicata	anīnayata
1st du.			asicāvahi	anīnayāvahi
2nd			asicethām	anīnayethām
3rd			asicetām	anīnayetām
1st pl.			asicāmahi	anīnayāmahi
2nd			asicadhvam	anīnayadhvam
3rd			asicanta	anīnayanta

Sigmatic aorists

	s-aorist		iṣ-aorist	siṣ-aorist	sa-aorist
	After vowel	*After consonant*			
	nī 'lead'	dah 'burn'	pū 'purify'	yā 'go'	diś 'point'
			parasmaipada		
1st sg.	anaiṣam	adhākṣam	apāviṣam	ayāsiṣam	adikṣam
2nd	anaiṣīḥ	adhākṣīḥ	apāvīḥ	ayāsīḥ	adikṣaḥ
3rd	anaiṣīt	adhākṣīt	apāvīt	ayāsīt	adikṣat
1st du.	anaiṣva	adhākṣva	apāviṣva	ayāsiṣva	adikṣāva
2nd	anaiṣṭam	adāgdham	apāviṣṭam	ayāsiṣṭam	adikṣatam
3rd	anaiṣṭām	adāgdhām	apāviṣṭām	ayāsiṣṭām	adikṣatām
1st pl.	anaiṣma	adhākṣma	apāviṣma	ayāsiṣma	adikṣāma
2nd	anaiṣṭa	adāgdha	apāviṣṭa	ayāsiṣṭa	adikṣata
3rd	anaiṣuḥ	adhākṣuḥ	apāviṣuḥ	ayāsiṣuḥ	adikṣan

			ātmanepada	
1st sg.	aneṣi	adhakṣi	apaviṣi	adikṣi
2nd	aneṣṭhāḥ	adagdhāḥ	apaviṣṭhāḥ	adikṣathāḥ
3rd	aneṣṭa	adagdha	apaviṣṭa	adikṣata
1st du.	aneṣvahi	adhakṣvahi	apaviṣvahi	adikṣāvahi
2nd	aneṣāthām	adhakṣāthvm	apaviṣāthām	adikṣāthām
3rd	aneṣātām	adhakṣātām	apaviṣātām	adikṣātām
1st pl.	aneṣmahi	adhakṣmahi	apaviṣmahi	adikṣāmahi
2nd	aneḍhvam	adhagdhvam	apaviḍhvam	adikṣadhvam
3rd	aneṣata	adhakṣata	apaviṣata	adikṣanta

Precative

bhū 'be' (parasmaipada): **bhūyāsam bhūyāḥ bhūyāt; bhūyāsva bhūyāstam bhūyāstām; bhūyāsma bhūyāsta bhūyāsuḥ.**

Principal parts of verbs

The following list of verbs (arranged in Sanskrit alphabetical order) shows the main formations from each root. The less important verbs and those, such as class X verbs, whose derivative forms are obvious are omitted. The past participle is to be taken as a guide to the formation of the past active participle and of the uncompounded absolutive in **-tvā**; the infinitive to the formation of the agent noun and of the gerundive in **tavya**. Similarly, the gerundive in **anīya**, when it is found, is based on the verbal noun in **ana** (here normally given as **anaṃ** since it is most often a neuter substantive). Where parasmaipada and ātmanepada forms both exist, only the former are mentioned. A blank indicates that the part of the verb in question is not known to appear in Classical Sanskrit; and even of those forms given some are rare or dubious.

1	Root	ad 'eat'	as 'be'	āp 'obtain'	ās 'sit'	i 'go'
2	Present	II atti	II asti	V āpnoti	II āste	II eti
3	Perfect		āsa	āpa	āsāṃ cakre	iyāya
4	Aorist			āpat		
5	Future	atsyati		āpsyati	āsiṣyate	eṣyati
6	Passive	adyate		āpyate	āsyate	īyate
7	Causative	ādayati		āpayati		āyayati
8	Past participle	jagdha		āpta	āsita	ita
9	Absolutive in ya			āpya	-āsya	-itya
10	Infinitive	attum		āptum	āsitum	etum
11	Gerundive in ya	adya		āpya		
12	Nominal in ya	adanaṃ		āpanaṃ	āsanaṃ	ayanaṃ
13	Nominal in in	ādin		āpin		āyin

1	Root	iṣ 'want'	īkṣ 'see'	kṛ 'do'	kṛṣ 'drag'	kḷp 'be fit'
2	Present	VI icchati	I īkṣate	VIII karoti	I karṣati	I kalpate
3	Perfect	iyeṣa	īkṣāṃ cakre	cakāra	cakarṣa	cakḷpe
4	Aorist	aiṣīt	aikṣīt	akārṣīt	akārkṣīt	(acīkḷpat)
5	Future	eṣiṣyati	īkṣiṣyate	kariṣyati		kalpiṣyate
6	Passive	iṣyate	īkṣyate	kriyate	kṛṣyate	
7	Causative	eṣayati	īkṣayati	kārayati	karṣayati	kalpayati
8	Past participle	iṣṭa	īkṣita	kṛta	kṛṣṭa	kḷpta
9	Absolutive in ya	-iṣya	-īkṣya	-kṛtya	-kṛṣya	
10	Infinitive	eṣṭum	īkṣitum	kartum	kraṣṭum	
11	Gerundive in ya	eṣya		kārya	kṛṣya	
12	Nominal in ya	eṣaṇaṃ	īkṣaṇaṃ	karaṇaṃ	karṣaṇaṃ	kalpanaṃ
13	Nominal in in	eṣin	īkṣin	kārin	karṣin	

1	Root	kram 'stride'	krī 'buy'	kṣip 'throw'	(ā)khyā 'tell'	gam 'go'
2	Present	I krāmati	IX krīṇāti	VI kṣipati	II khyāti	I gacchati
3	Perfect	cakrāma		cikṣepa	cakhyau	jagāma
4	Aorist					agamat
5	Future	kramiṣyati		kṣepsyati	khyāsyati	gamiṣyati
6	Passive	kramyate	krīyate	kṣipyate	khyāyate	gamyate
7	Causative	kramayati		kṣepayati	khyāpayati	gamayati
8	Past participle	krānta	krīta	kṣipta	khyāta	gata
9	Absolutive in ya	-kramya	-krīya	-kṣipya	-khyāya	-gatya/-gamya
10	Infinitive	krāntum	kretum	kṣeptum	khyātum	gantum
11	Gerundive in ya	kramya	kreya	kṣepya	-khyeya	gamya
12	Nominal in ya	kramaṇam	krayaṇam	kṣepaṇam		gamanam
13	Nominal in in		-krayin	-kṣepin		gāmin

1	Root	gai 'sing'	grah 'seize'	car 'move'	ci 'collect'	chid 'cut'
2	Present	I gāyati	IX gṛhṇāti	I carati	V cinoti	VII chinatti
3	Perfect	jagau	jagrāha	cacāra	cikāya	cicheda
4	Aorist		ajigrahat	acīcarat		achidat/achaitsīt
5	Future	gāsyati	grahīṣyati	cariṣyati	ceṣyati	chetsyati
6	Passive	gīyate	gṛhyate	caryate	cīyate	chidyate
7	Causative	gāpayati	grāhayati	cārayati	cāyayate	chedayati
8	Past participle	gīta	gṛhīta	carita	cita	chinna
9	Absolutive in ya	-gīya	-gṛhya	-carya	-citya	-chidya
10	Infinitive	gātum	grahītum	caritum	cetum	chettum
11	Gerundive in ya	geya	grāhya		ceya	chedya
12	Nominal in ya		grahaṇam	caraṇam	cayanam	chedanam
13	Nominal in in	gāyin	grāhin	cārin	-cāyin	-chedin

1	Root	jan 'be born'	ji 'win'	jīv 'live'	jñā 'know'	tan 'stretch'
2	Present	IV jāyate	I jayati	I jīvati	IX jānāti	VIII tanoti
3	Perfect	jajñe	jigāya	jijīva	jajñau	tatāna
4	Aorist	ajaniṣṭa	ajaiṣīt		ajñāsīt	
5	Future	janiṣyati	jeṣyati	jīviṣyati	jñāsyati	
6	Passive		jīyate	jīvyate	jñāyate	tanyate
7	Causative	janayati		jīvayati	jñāpayati	tānayati
8	Past participle	jāta	jita	jīvita	jñāta	tata
9	Absolutive in ya		-jitya	-jīvya	-jñāya	-tatya/-tāya
10	Infinitive		jetum	jīvitum	jñātum	
11	Gerundive in ya		jeya		jñeya	
12	Nominal in ya			jīvanam	jñānam	
13	Nominal in in		-jāyin	-jīvin		

1	Root	tud 'strike'	tuṣ 'be content'	tṝ 'cross'	tyaj 'forsake'	tvar 'hurry'
2	Present	VI tudati	IV tuṣyati	I tarati	I tyajati	I tvarate
3	Perfect	tutoda	tutoṣa	tatāra	tatyāja	tatvare
4	Aorist			atārṣīt	atyākṣīt	
5	Future			tariṣyati	tyakṣyati/tyajiṣyati	
6	Passive	tudyate		tīryate	tyajyate	tvaryate
7	Causative	todayati	toṣayati	tārayati	tyājayati	tvarayati
8	Past participle	tunna	tuṣṭa	tīrṇa	tyakta	tvarita
9	Absolutive in ya	-tudya	-tuṣya	-tīrya	-tyajya	
10	Infinitive			taritum	tyaktum	
11	Gerundive in ya			tārya	tyajya	
12	Nominal in ya		toṣaṇam	taraṇam		
13	Nominal in in		toṣin		tyāgin	

1	Root	dah 'burn'	dā 'give'	diś 'point'	duṣ 'spoil'	dṛś 'see'
2	Present	I dahati	III dadāti	VI diśati	IV duṣyati	I paśyati
3	Perfect	dadāha	dadau	dideśa		dadarśa
4	Aorist	adhākṣīt	adāt	adiskṣat		adrākṣīt/adarśat
5	Future	dhakṣyati	dāsyati	dekṣyati		drakṣyati
6	Passive	dahyate	dīyate	diśyate		dṛśyate
7	Causative	dāhayati	dāpayati	deśayati	dūṣayati	darśayati
8	Past participle	dagdha	datta	diṣṭa	duṣṭa	dṛṣṭa
9	Absolutive in ya	-dahya	-dāya	-diśya		-dṛśya
10	Infinitive	dagdhum	dātum	deṣṭum		draṣṭum
11	Gerundive in ya	dāhya	deya	deśya	dūṣya	dṛśya
12	Nominal in ya	dahanaṃ	dānaṃ		dūṣaṇaṃ	darśanaṃ
13	Nominal in in	dāhin	dāyin	deśin	-dūṣin	-darśin

1	Root	dru 'run'	druh 'hurt'	dhā 'put'	dhṛ 'hold'	nand 'be glad'
2	Present	I dravati	IV druhyati	III dadhāti	I dharati	I nandati
3	Perfect	dudrāva	dudruhe	dadhau	dadhāra	nananda
4	Aorist		adruhat	adhāt		
5	Future			dhāsyati	dhariṣyati	
6	Passive			dhīyate	dhriyate	nandyate
7	Causative	drāvayati		dhāpayati	dhārayati	nandayati
8	Past participle	druta	drugdha	hita	dhṛta	nandita
9	Absolutive in ya	-drutya	-druhya	-dhāya	-dhṛtya	-nandya
10	Infinitive	drotum	drogdhum	dhātum	dhartum	
11	Gerundive in ya			dheya	dhārya	-nandya
12	Nominal in ya			-dhānaṃ	dhāraṇaṃ	nandana
13	Nominal in in	dravaṇaṃ	drohin	-dhāyin	dhārin	nandin

1	Root	nam 'bow'	naś 'perish'	nī 'lead'	nṛt 'dance'	pac 'cook'
2	Present	I namati	IV naśyati	I nayati	IV nṛtyati	I pacati
3	Perfect	nanāma	nanāśa	ninaya	nanarta	papāca
4	Aorist	anaṃsīt	anaśat	anaiṣīt		
5	Future	naṃsyati	naśiṣyati/ naṅkṣyati	neṣyati	nartiṣyati	pakṣyati
6	Passive	namyate		nīyate	nṛtyate	pacyate
7	Causative	namayati	nāśayati	nāyayati	nartayati	pācayati
8	Past participle	nata	naṣṭa	nīta	nṛtta	(pakva)
9	Absolutive in ya	-namya		-nīya		
10	Infinitive	namitum/nantum		netum	nartitum	
11	Gerundive in ya			neya		
12	Nominal in ya	namanaṃ	naśanaṃ	nayanaṃ	nartanaṃ	pacanaṃ
13	Nominal in in			-nāyin	nartin	

1	Root	pat 'fall'	pad 'go'	pā 'drink'	pṝ 'fill'	prach 'ask'
2	Present	I patati	IV padyate	I pibati	III piparti	VI pṛcchati
3	Perfect	papāta	papāda	papau	pupūre	papraccha
4	Aorist	apaptat	apādi	apāt		aprākṣīt
5	Future	patiṣyati	patsyate	pāsyati		prakṣyati
6	Passive			pīyate	pūryate	pṛcchyate
7	Causative	pātayati	pādayati	pāyayati	pūrayati	
8	Past participle	patita	panna	pīta	pūrṇa/pūrta	pṛṣṭa
9	Absolutive in ya	-patya	-padya	-pāya	-pūrya	-pṛcchya
10	Infinitive	patitum	pattum	pātuṃ		praṣṭum
11	Gerundive in ya			peya		-pṛcchya
12	Nominal in ya	patanaṃ		pānaṃ	pūraṇaṃ	
13	Nominal in in	pātin	-pādin	-pāyin		

1	Root	bandh 'bind'	budh 'wake'	brū 'say'	bhaj 'divide'	bhañj 'break'
2	Present	IX badhnāti	I bodhati/IV budhyate	II bravīti	I bhajati	VII bhanakti
3	Perfect	babandha	bubudhe		babhāja	babhañja
4	Aorist		abuddha		abhākṣīt	abhāṅkṣīt
5	Future	bhantsyati	bhotsyate		bhajiṣyati	bhaṅkṣyati
6	Passive	badhyate	budhyate		bhajyate	bhajyate
7	Causative	bandhayati	bodhayati		bhājayati	(bhañjayati)
8	Past participle	baddha	buddha		bhakta	bhagna
9	Absolutive in ya	-badhya	-budhya		-bhajya	-bhajya
10	Infinitive	banddhum	boddhum		bhaktum	
11	Gerundive in ya	bandhya	bodhya			
12	Nominal in ya	bandhanaṃ	bodhanaṃ		bhajanaṃ	bhañjanaṃ
13	Nominal in in	bandhin	bodhin		bhājin	

1	Root	bhid 'split'	bhī 'fear'	bhuj 'enjoy'	bhū 'be'	bhṛ 'carry'
2	Present	VII bhinatti	III bibheti	VII bhunakti	I bhavati	III bibharti
3	Perfect	bibheda	bibhāya	bubhuje	babhūva	babhāra
4	Aorist		abhaiṣīt	abhaukṣīt	abhūt	
5	Future	bhetsyati		bhokṣyati	bhaviṣyati	bhariṣyati
6	Passive	bhidyate	bhīyate	bhujyate	bhūyate	bhriyate
7	Causative	bhedayati	bhāyayati/bhīṣayate	bhojayati	bhāvayati	bhārayati
8	Past participle	bhinna	bhīta	bhukta	bhūta	bhṛta
9	Absolutive in ya	-bhidya	-bhīya		-bhūya	-bhṛtya
10	Infinitive	bhettum	bhetum	bhoktum	bhavitum	bhartum
11	Gerundive in ya	bhedya		bhojya	bhāvya	bhārya
12	Nominal in ya	bhedanam		bhojanaṃ	bhavanaṃ	bharaṇaṃ
13	Nominal in in	bhedin		bhojin	bhāvin	bhārin

1	Root	bhram 'wander'	mad 'rejoice'	man 'think'	muc 'let go'	mṛ 'die'
2	Present	I bhramati/IV bhrāmyati	IV mādyati	VI manyate	VI muñcati	VI mriyate
3	Perfect	babhrāma		mene	mumoca	mamāra
4	Aorist		amādīt	amaṃsta	amucat	
5	Future	bhramiṣyati		maṃsyate	mokṣyati	mariṣyati
6	Passive			manyate	mucyate	(mriyate)
7	Causative	bhrămayati	mădayati	mānayati	mocayati	mārayati
8	Past participle	bhrānta	matta	mata	mukta	mṛta
9	Absolutive in ya	-bhramya		-manya/-matya	-mucya	
10	Infinitive	bhrāntum		mantum	moktum	martum
11	Gerundive in ya				mocya	
12	Nominal in ya	bhramaṇaṃ	madana	mananaṃ	mocanaṃ	maarṇaṃ
13	Nominal in in			mānin	-mocin	-mārin

1	Root	yaj 'sacrifice'	yat 'strive'	yam 'reach'	yā 'go'	yuj 'join'
2	Present	I yajati	I yatate	I yacchati	II yāti	VII yunakti
3	Perfect	iyāja		yayāma	yayau	yuyoja
4	Aorist	ayākṣīt			ayāsīt	ayujat
5	Future	yakṣyati	yatiṣyate	yamiṣyati	yāsyati	yokṣyati
6	Passive	ijyate	yatyate	yamyate		yujyate
7	Causative	yājayati	yātayati	yămayati	yāpayati	yojayati
8	Past participle	iṣṭa	yatta	yata	yāta	yukta
9	Absolutive in ya			-yamya	-yāya	-yujya
10	Infinitive	yaṣṭum		yantum/yamitum	yātum	yoktum
11	Gerundive in ya	ijya				yojya
12	Nominal in ya	yajanaṃ	-yatanaṃ	yamanaṃ	yānaṃ	yojanaṃ
13	Nominal in in	yājin		yamin	yāyin	

1	Root	yudh 'fight'	rakṣ 'guard'	rabh 'grasp'	ram 'be pleased'	rudh 'obstruct'
2	Present	IV yudhyate	I rakṣati	I rabhate	I ramate	VII ruṇaddhi
3	Perfect	yuyodha	rarakṣa	rebhe	reme	rurodha
4	Aorist	ayuddha	arakṣīt		araṃsīt	arudhat/arautsīt
5	Future	yotsyati	rakṣiṣyati	rapsyate	raṃsyate	rotsyati
6	Passive	yudhyate	rakṣyate	rabhyate	ramyate	rudhyate
7	Causative	yodhayati	rakṣayati	rambhayati	ramayati	rodhayati
8	Past participle	yuddha	rakṣita	rabdha	rata	ruddha
9	Absolutive in ya	-yudhya	-rakṣya	-rabhya	-ramya	-rudhya
10	Infinitive	yoddhum	rakṣitum	rabdhum	rantum	roddhum
11	Gerundive in ya	yodhya	rakṣya		ramya	-rodhya
12	Nominal in ya	yodhanaṃ	rakṣaṇaṃ	-rambhaṇaṃ	ramaṇa	rodhanaṃ
13	Nominal in in	yodhin	rakṣin		rāmin	rodhin

1	Root	ruh 'ascend'	labh 'grasp'	lamb 'hang'	likh 'write'	vac 'speak'
2	Present	I rohati	I labhate	I lambate	VI likhati	II vakti
3	Perfect	ruroha	lebhe	lalambe	lilekha	uvāca
4	Aorist	aruhat/arukṣat				avocat
5	Future	rokṣyati	lapsyate	lambiṣyate	likhiṣyati	vakṣyati
6	Passive	ruhyate	labhyate	lambyate	likhyate	ucyate
7	Causative	rohayati/ropayati	lambhayati	lambayati	lekhayati	vācayati
8	Past participle	rūḍha	labdha	lambita	likhita	ukta
9	Absolutive in ya	-ruhya	-labhya	-lambya	-likhya	-ucya
10	Infinitive	roḍhum	labdhum	lambitum	likhitum	vaktum
11	Gerundive in ya		labhya		lekhya	vācya
12	Nominal in ya	rohaṇaṃ	lambhanaṃ	-lambanaṃ	lekhanaṃ	vacanaṃ
13	Nominal in in	rohin	lābhin	-lambin	lekhin	vācin

1	Root	vad 'speak'	vas 'dwell'	vah 'carry'	vid 'know'	viś 'enter'
2	Present	I vadati	I vasati	I vahati	II vetti (*pres. pref.* veda)	VI viśati
3	Perfect		uvāsa	uvāha	viveda	viveśa
4	Aorist	avādīt	avātsīt	avākṣīt	avedīt	avikṣat
5	Future	vadiṣyati	vatsyati	vakṣyati	vetsyati	vekṣyati
6	Passive	udyate	uṣyate	uhyate	vidyate	viśyate
7	Causative	vādayati	vāsayati	vāhayati	vedayati	veśayati
8	Past participle	udita	uṣita	ūḍha	vidita	viṣṭa
9	Absolutive in ya	-udya	-uṣya	-uhya		-viśya
10	Infinitive	vaditum	vastum/vasitum	voḍhum	veditum	veṣṭum
11	Gerundive in ya	vadya		vāhya	vedya	veśya
12	Nominal in ya	vadanaṃ	vasanaṃ	vahanaṃ	vedanaṃ	
13	Nominal in in	vādin	vāsin	vāhin	vedin	

1	Root	vṛt 'turn'	vṛdh 'increase'	śak 'be able'	śī 'lie'	śuc 'grieve'
2	Present	I vartate	I vardhate	V śaknoti	II śete	I śocati
3	Perfect	vavarta	vavardha	śaśāka	śiśye	śuśoca
4	Aorist	avṛtat	avṛdhat/avardhiṣṭa	aśakat	aśayiṣṭa	aśucat
5	Future	vartsyate/vartiṣyate	vartsyati	śakṣyati	śayiṣyate	śociṣyati
6	Passive			śakyate		
7	Causative	vartayati	vardhayati		śāyayati	śocayati
8	Past participle	vṛtta	vṛddha	śakta	śayita	
9	Absolutive in ya	-vṛtya			-śayya	
10	Infinitive	vartitum	vardhitum		śayitum	śocitum
11	Gerundive in ya			śakya		śocya
12	Nominal in ya	vartanaṃ	vardhanaṃ		śayanaṃ	-śocanaṃ
13	Nominal in in	vartin	vardhin		śāyin	-śocin

1	Root	śram 'be tired'	śri 'resort'	śru 'hear'	śvas 'breathe'	sañj 'adhere'
2	Present	IV śrāmyati	I śrayati	V śṛṇoti	II śvasiti	I sajati
3	Perfect	śaśrāma	śiśrāya	śuśrāva	śaśvāsa	sasañja
4	Aorist		aśiśriyat	aśrauṣīt	aśvasīt	asāṅkṣīt
5	Future	śramyate	śrayiṣyati	śroṣyati	śvasiṣyati	
6	Passive	śrā̆mayati	śrīyate	śrūyate	śvasyate	sajyate
7	Causative	śrānta		srāvayati	śvāsayati	sañjayati
8	Past participle	-śramya	śrita	śruta	śvasita/śvasta	sakta
9	Absolutive in ya		-sritya	-śrutya	-śvasya	-sajya
10	Infinitive		śrayitum	śrotum	śvasitum	saktum
11	Gerundive in ya			śrā̆vya		
12	Nominal in ya	śramaṇa	-śrayaṇam	śravaṇam	śvasana	sañjanam
13	Nominal in in		-śrayin	śrāvin	śvāsin	saṅgin

1	Root	sad 'sit'	sah 'endure'	sṛj 'emit'	stu 'praise'	sthā 'stand'
2	Present	I sīdati	I sahate	VI sṛjati	II stauti	I tiṣṭhati
3	Perfect	sasāda		sasarja	tuṣṭāva	tasthau
4	Aorist	asadat		asrākṣīt	astāvīt/astauṣīt	asthāt
5	Future	satsyati/sīdiṣyati	sahiṣyate	srakṣyati	stoṣyati	sthāsyati
6	Passive	sadyate	sahyate	sṛjyate	stūyate	sthīyate
7	Causative	sādayati	sāhayati	sarjayati	stāvayati	sthāpayati
8	Past participle	sanna	soḍha	sṛṣṭa	stuta	sthita
9	Absolutive in ya	-sadya	-sahya	-sṛjya	-stutya	-sthāya
10	Infinitive	sattum	soḍhum	sraṣṭum	stotum	sthātum
11	Gerundive in ya		sahya	stutya/stavya	stheya	
12	Nominal in ya	sadanam	sahanam	sarjanam	stavanam	sthānam
13	Nominal in in	sādin	-sāhin	-sargin		sthāyin

1	Root	spṛś 'touch'	smṛ 'remember'	svap 'sleep'	han 'strike'	hā 'leave'
2	Present	VI spṛśati	I smarati	II svapiti	II hanti	III jahāti
3	Perfect	pasparśa	sasmāra	suṣvāpa	jaghāna	jahau
4	Aorist	asprākṣīt		asvāpsīt	(avadhīt)	ahāt/ahāsīt
5	Future	sparkṣyati	smariṣyati	svapsyati	haniṣyati	hāsyati
6	Passive	spṛśyate	smaryate	supyate	hanyate	hīyate
7	Causative	sparśayati	smārayati	svāpayati	ghātayati	hāpayati
8	Past participle	spṛṣṭa	smṛta	supta	hata	hīna
9	Absolutive in ya	-spṛśya	-smṛtya		-hatya	-hāya
10	Infinitive	sparṣṭum	smartum	svaptum	hantum	hātum
11	Gerundive in ya	spṛśya	smarya		(vadhya)	heya
12	Nominal in ya	sparśanaṃ	smaraṇaṃ	svapanaṃ	hananaṃ	hānaṃ
13	Nominal in in	sparśin	smārin		ghātin	hāyin

1	Root	hṛ 'take'	hve 'call'
2	Present	I harati	I hvayati
3	Perfect	jahāra	juhāva
4	Aorist	ahārṣīt	
5	Future	hariṣyati	
6	Passive	hriyate	hūyate
7	Causative	hārayati	hvāyayati
8	Past participle	hṛta	hūta
9	Absolutive in ya	-hṛtya	-hūya
10	Infinitive	hartum	hvātum
11	Gerundive in ya	hārya	
12	Nominal in ya	haraṇaṃ	hvānaṃ
13	Nominal in in	hārin	

appendix 3: classical metres

1 Anuṣṭubh

Normal form:

○ ○ ○ ○ ⏑ – – ○ / ○ ○ ○ ○ ⏑ – ⏑ ○ (half-verse)

(i) The second or third syllable of each pāda must be heavy.
(ii) The half-verse must not end ⏑ – ⏑ – ⏑ ○.

Permitted variant forms of the first or third pāda:

(*a*) ○ ○ – } – ⏑ ⏑ ⏑ ○ (i.e. the fourth syllable as well as the
○ – ⏑ } second or third must be heavy)
(*b*) ○ – ⏑ – – ⏑ ⏑ ○
(*c*) ○ – ⏑ – – / – – ○ (caesura after fifth syllable)
(*d*) ○ ○ ○ – / – ⏑ – ○ (caesura after fourth syllable)

2 Samacatuṣpadī metres (in order of length)

(Name; analysis, including caesura; definition, normally taken from Kedāra's *Vṛttaratnākara*.)

Indravajrā – – ⏑ – – ⏑ ⏑ – ⏑ – – (t t j g g)
syād Indravajrā yadi tau ja;gau gaḥ
Upendravajrā ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – – (j t j g g)
Upendravajrā ja;ta;jās tato gau
Upajāti Any mixture of Indravajrā and Upendravajrā pādas (i.e. first syllable light or heavy at will)
Rathoddhatā – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ – (r n r l g)
rān na ;rāv iha Rathoddhatā la;gau
Vaṃśastha ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – ⏑ – (j t j r)
ja;tau tu Vaṃśastham udīritaṃ ja;rau

Indravaṃśā – – ⏑ – – ⏑ ⏑ – ⏑ – ⏑ – (t t j r)
syād Indravaṃśā ta;ta;jai ra-saṃyutaiḥ

Vaṃśamālā Any mixture of Vaṃśastha and Indravaṃśā pādas (i.e. first syllable light or heavy at will)

Vasantatilakā – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – (t bh j j g g)
uktā Vasantatilakā ta;bha;jā ja;gau gaḥ

Mālinī ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – / – ⏑ – – ⏑ – – (n n m y y 8 + 7)
na;na;ma;ya;ya-yut›› êyam / Mālinī bhogi;lokaiḥ

Śikhariṇī ⏑ – – – – – / ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ – (y m n s bh l g 6 + 11)
rasai rudraiś chinnā / ya;ma;na;sa;bha;lā gaḥ Śikhariṇī

Hariṇī ⏑ ⏑ ⏑ ⏑ ⏑ – / – – – – / ⏑ – ⏑ ⏑ – ⏑ – (n s m r s l g 6 + 4 + 7)
rasa;yuga;hayair / n;sau m;rau s;lau go / yadā Hariṇī tadā

Mandākrāntā – – – – / ⏑ ⏑ ⏑ ⏑ ⏑ – / – ⏑ – – ⏑ – – (m bh n t t g g 4 + 6 + 7)
Mandākrāntā / jaladhi;ṣaḍ;agair / m;bhau na;tau tād gurū cet

Śārdūlavikrīḍitam – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – / – – ⏑ – – ⏑ – (m s j s t t g 12 + 7)
sūry›;âśvair yadi māt sa;jau sa;ta;ta;gāh / Śārdūlavikrīḍitam

Sragdharā – – – – ⏑ – – / ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – / – ⏑ – – ⏑ – – (m r bh n y y y 7 + 7 + 7)
m;ra;bh;nair yānāṃ trayeṇa / tri;muni:yati-yutā / Sragdharā kīrtit›› êyam

y ⏑ – –	bh – ⏑ ⏑		*Symbolic numbers*
r – ⏑ –	j ⏑ – ⏑	4	yuga (age of world); jaladhi (ocean)
t – – ⏑	s ⏑ ⏑ –	6	rasa (flavour)
m – – –	n ⏑ ⏑ ⏑	7	loka (world); aśva, haya (horse); aga (mountain); muni (star of Great Bear)
g –	l ⏑	8	bhogin (serpent-demon)
		11	rudra (god)
		12	sūrya (sun)

3 Ardhasamacatuṣpadī metres

(The bracketed syllable occurs only in the second and fourth pādas.)

Viyoginī ⏑ ⏑ – (–) ⏑ ⏑ – ⏑ – ⏑ – (s s j g + s bh r l g)
    viṣame sa;sa;jā guruḥ, same
    sa;bha;rā lo ›tha gurur Viyoginī
Mālabhāriṇī ⏑ ⏑ – (–) ⏑ ⏑ – ⏑ – ⏑ – – (s s j g g + s bh r y)
    sa;sa;jāḥ prathame pade gurū cet
    sa;bha;rā yena ca Mālabhāriṇī syāt
Aparavaktra ⏑ ⏑ ⏑ ⏑ (–) ⏑ ⏑ – ⏑ – ⏑ – (n n r l g + n j j r)
    a:yuji na;na;ra;lā guruḥ, same
    tad Aparavaktram idaṃ na;jau ja;rau
Puṣpitāgrā ⏑ ⏑ ⏑ ⏑ (–) ⏑ ⏑ – ⏑ – ⏑ – – (n n r y + n j j r g)
    a:yuji na-yuga;repha˜to yakāro
    yuji ca na;jau ja;ra;gāś ca Puṣpitāgrā

(*Note*: Both the first two metres are known by a number of other names.)

4 Āryā

1	2	3	/	4	5	6
	⏑ – ⏑		/	⏑ – ⏑		⏑ – ⏑
⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	/	⏑ ⏑ ⏑ ⏑	⏑ ⏑ ⏑ ⏑	⏑/⏑ ⏑ ⏑
– –	– –	– –	/	– –	– –	

7	8
⏑ ⏑ ⏑ ⏑	
– –	– (half-verse)

In the usual form of the second half-verse a light syllable replaces the whole of the sixth foot. Such a stanza, made up of 30 + 27 mātras, constitutes the Āryā proper.

Āryā 30 + 27
Udgīti 27 + 30
Upagīti 27 + 27
Gīti 30 + 30
Āryāgīti or Skandhaka 32 + 32 (i.e. the eighth foot is
    extended to – – or ⏑ ⏑ –)

Exercise 2b 1 gacchāmi 2 atra na praviśāmaḥ 3 punar api likhati 4 adhunā kva vasatha? 5 evam icchasi? 6 kva punas tiṣṭhanti? 7 katham, ita āgacchati? 8 atra kim ānayataḥ? 9 paśyāmi likhāmi ca 10 bhramat› îva 11 nṛtyatho gāyathaś ca 12 smaranti ca śocanti ca 13 'atra praviśāva' iti vadataḥ 14 adhunā ›pi kathaṃ n› āgacchati? 15 jayām› îti mādyāmi 16 na jīvant› îti śocāmaḥ

Exercise 3a 1 ācāryaṃ śiṣyā ānayanti 2 apy aśvān icchasi? 3 ahaṃ sūrya;candrau paśyāmi 4 sukhaṃ ko n› êcchati? 5 svalpaṃ bhojanam 6 jalam aśvān naro nayati 7 'kas tvam?' iti māṃ pṛcchataḥ 8 kaṃ parvataṃ paṇḍito gacchati? 9 atra krodho na vasat› îti vanaṃ praviśataḥ 10 śīghraṃ vacanaṃ n› âvagacchāmaḥ 11 ācārya, parvata iva sa gajaḥ 12 kaṃ punaḥ pṛcchāmi? 13 kiṃ śiṣyā yūyam? 14 jalaṃ nara ;bālāḥ praviśanti 15 'ramaṇīyam adhunā tat phalam' iti vismitā vadanti 16 katham, atr› âpi bālāḥ? 17 duḥkhāny api phalam ānayanti 18 'bālā, atra kiṃ sukhaṃ paśyath›?' êti śiṣyān ācāryo vadati

Exercise 4a 1 putraiḥ saha gṛhaṃ tyajati 2 etad udyānam—praviśāmaḥ 3 ācāryeṇa ca śiṣyaiś c› âdbhutaḥ prayatnaḥ kṛtaḥ 4 priyo madīyo vayasya iti jīvitam etena tyaktam 5 ka eṣa gṛham āgacchati? 6 ramaṇīyena darśanena kiṃ na mādyasi? 7 dṛṣṭam avagataṃ ca 8 'atr› aîte narāḥ kim icchant›?' îti kutūhalena gṛhaṃ praviśati 9 dūram eva nagaraṃ, vayaṃ ca pariśrāntā bhramāmaḥ 10 icchath› aîv› aîtan, na vā? 11 'kṛtaṃ vacanair, gato ›vasara' iti viṣādena vadataḥ 12 putrāḥ, sa ev› aîṣo ›vasaraḥ 13 ete vayaṃ nagaram āgatāḥ 14 vismṛto vayasyābhyāṃ prathamo viṣādaḥ 15 'he paṇḍita, tvam aśvaṃ kva nayas›?' îti pṛṣṭo ›pi vacanaṃ na vadati 16 kiṃ prayatnena?—n› aîva tvāṃ paśyati devaḥ

Exercise 5a 1 imau svaḥ 2 prativacanaṃ me śrutvā kim anyad icchanti? 3 n› âsty eva te pustakam 4 vayasya, hṛdayam iv› âsi mama 5 asminn udyāne muhūrtam upaviśāvaḥ 6 kṣetreṣu sarve bhramanti 7 deva, anyasmān nagarād brāhmaṇaḥ kaścid āgataḥ 8 kam upāyaṃ paśyasi mama putrāṇāṃ darśanāya? 9 krodham asya dṛṣṭv» āvega iva no hṛdaye 10 ayaṃ kumāras tiṣṭhati 11 kathaṃ, kṣaṇam ev› ôpaviśya dṛṣṭe mayā punar api mitre 12 anyaḥ ko ›pi mārgo na bhavati 13 duḥkhāy› aîva mitrāṇām idānīṃ Rāmasya darśanam 14 anyebhyo ›pi deven› aîtac chrutam 15 gṛhaṃ praviśya 'kva kv› êdānīm sa pāpa?' iti sarvān pṛcchati 16 andhānāṃ deśe kāṇa eva prabhavati 17 Kalahaṃsaka, ken› aîtan Mādhavasya praticchandakam abhilikhitam?

Exercise 6a 1 Śoṇottare, kim āgamana-prayojanam? 2 kaṣṭam, anartha-dvayam āpatitam 3 mahārāja, api kuśalaṃ kumāra:Lakṣmaṇasya? 4 kutaḥ punar iyaṃ vārttā? 5 satyam itthaṃ:bhūta ev› âsmi 6 amātya, vistīrṇaḥ Kusumapura-vṛttāntaḥ 7 tvam āryābhiḥ putra iva gṛhītaḥ 8 katamasmin pradeśe Mārīc›-āśramaḥ? 9 amba, kā ›si? kim-artham ahaṃ tvayā pratiṣiddhaḥ? 10 nanv anuśaya-sthānam etat 11 s» aîv› êyam 12 ubhābhyām api vāṃ Vāsava-niyojyo Duḥṣantaḥ praṇamati 13 kaṣṭā khalu sevā 14 na khalu Vṛṣalasya śravaṇa-patham upagato ›yaṃ mayā kṛtaḥ Kaumudīmahotsava-pratiṣedhaḥ? 15 kiṃ tav› ânayā cintayā? 16 Mādhavya, apy asti te Śakuntalā-darśanaṃ prati kutūhalam? 17 śrotriya-likhitāny akṣarāṇi prayatnalikhitāny api niyatam asphuṭāni bhavanti

Exercise 7a 1 aye, iyaṃ devī 2 pratibodhita ev› âsmi ken› âpi 3 idam amātya:Rākṣasa-gṛham 4 aho vatsalena suhṛdā viyuktāḥ smaḥ 5 su:vicintitaṃ bhagavatyā 6 ārya, api sahyā śiro-vedanā? 7 lajjayati mām atyanta:saujanyam eṣām 8 tena h› îmāṃ kṣīra-vṛkṣa-cchāyām āśrayāmaḥ 9 ciram adarśanen› āryasya vayam udvignāḥ 10 svāgataṃ devyai 11 alam asmad-avinay›-āśaṅkayā 12 amātya, kalpitam anena yogacūrṇa-miśram auṣadhaṃ Candraguptāya 13 aye, Urvaśī-gātra-sparśād iva nirvṛtaṃ me śarīram 14 ārye, kim atyāhitaṃ Sītā:devyāḥ? 15 yāvad imān vedī-saṃstaraṇ›-ârthaṃ darbhān ṛtvigbhya upaharāmi 16 kathitam Avalokitayā 'Madan›-ôdyānaṃ gato Mādhava' iti 17 kaṣṭam, ubhayor apy asthāne yatnaḥ 18 n› âyaṃ kathā-vibhāgo ›smābhir anyena vā śruta: pūrvaḥ 19 vayam api tāvad bhavatyau sakhī-gataṃ kiṃcit pṛcchāmaḥ 20 amātya, idam ābharaṇaṃ kumāreṇa sva:śarīrād avatārya preṣitam

Exercise 8a 1 hanta, siddh›:ârthau svaḥ 2 kṛtaṃ Rāma-sadṛśaṃ karma 3 asti dakṣiṇāpathe Padmapuraṃ nāma nagaram 4 vayasya, itaḥ stambh›-âpavārita:śarīrau tiṣṭhāvaḥ 5 ramaṇīyaḥ khalu divas›-âvasāna-vṛttānto rāja-veśmani 6 kim-artham a:gṛhīta:mudraḥ kaṭakān niṣkrāmasi? 7 vatsa, alam ātm›-âparādha-śaṅkayā 8 bho bhoḥ, kiṃ:prayojano ›yam aśvaḥ parivṛtah paryaṭati? 9 kāṃ punar atrabhavatīm avagacchāmi? 10 kumāra, n› âyam atyanta:durbodho ›rthaḥ 11 kiṃ tv amātya:Rākṣasaś Cāṇakye baddha:vairo, na Candragupte 12 tad eṣa svayaṃ parīkṣita:guṇān brāhmaṇān preṣayāmi 13 hā kaṣṭam, atibībhatsa:karmā nṛśaṃso ›smi saṃvṛttaḥ 14 katham, kṛta:mahā›parādho ›pi bhagavatībhyām anukampito Rāmaḥ 15 yāvad idānīm avasita:saṃdhyā˘jāpyaṃ mahārājaṃ paśyāmi 16 sa tad» aîva devyāḥ Sītāyās tādṛśaṃ daiva-durvipākam upaśrutya vaikhānasaḥ saṃvṛttaḥ 17 a:phalam an:iṣṭa:phalaṃ vā Dāruvarmaṇaḥ prayatnam adhigacchāmi 18 sundari, a:parinirvāṇo divasaḥ 19 Śakuntalā-darśanād eva mand›:autsukyo ›smi nagara-gamanaṃ prati

Exercise 9a 1 kim uktavān asi? 2 saṃprati nivartāmahe vayam 3 kṛt›:âñjaliḥ praṇamati 4 sarvān abhivādaye vaḥ 5 sakhe Puṇḍarīka, n› aîtad anurūpaṃ bhavataḥ 6 yāvad upasthitāṃ homa-velāṃ gurave nivedayāmi 7 kaccid aham iva vismṛtavāṃs tvam api? 8 paravanto vayaṃ vismayena 9 ārya, api śatror vyasanam upalabdham? 10 tat kim ity āśaṅkase? 11 aham adhunâyath»-ādiṣṭam anutiṣṭhāmi 12 bhagavan, na khalu kaścid a:viṣayo nāma dhīmatām 13 Śakuntalā sakhīm aṅgulyā tarjayati 14 sādhu sakhe Bhūrivaso sādhu 15 kim ayaṃ pratibuddho ›bhihitavān? 16 atha sā tatrabhavatī kim:ākhyasya rāja:rṣeḥ patnī? 17 bhadra, ath› âgni-praveśe suhṛdas te ko hetuḥ? 18 paravatī khalu tatrabhavatī, na ca saṃnihita:guru˘janā 19 diṣṭyā dharma-patnī-samāgamena putra-mukhasaṃdarśanena c› āyuṣmān vardhate 20 tat kim ayam āryeṇa sa_lekhaḥ puruṣaḥ Kusumapuraṃ prasthāpitaḥ? 21 tatrabhavān Kaṇvaḥ śāśvate brahmaṇi vartate, iyaṃ ca vaḥ sakhī tasy› ātmaj» êti katham etat? 22 mam› âpi Kaṇva-sutām anusmṛtya mṛgayāṃ prati nir_utsukaṃ cetaḥ 23 api Candragupta-doṣā atikrānta:pārthiva-guṇān smārayanti prakṛtīḥ? 24 etām a:saṃbhāvyāṃ brāhmaṇasya pratijñāṃ śrutvā sa_sacivo rājā prahṛṣṭa:manā vismay›-ânvitaḥ sa_bahumānaṃ tasmai Viṣṇuśarmaṇe kumārān samarpitavān

Exercise 10a 1 paśya Mādhavasy› âvasthām 2 mahati viṣāde vartate te sakhī:janaḥ 3 idaṃ tat pratyutpanna:mati˜tvaṃ

strīṇām 4 aho darśanīyāny akṣarāṇi 5 muhūrtam upaviśata 6 bhoḥ śreṣṭhin Candanadāsa, evam apathya-kāriṣu tīkṣṇa:daṇḍo rājā 7 anubhavatu rāj›âpathya-kāri˜tvasya phalam 8 pratyāsannaḥ kila mṛgayā-vihārī pārthivo Duḥṣantaḥ 9 gacchatāṃ bhavantau 10 bhos tapasvin, cintayann api na khalu svīkaraṇam atrabhavatyāḥ smarāmi 11 sakhe Mādhavya, dṛḍha:pratijño bhava 12 aho nir_daya˜tā dur:ātmanāṃ paurāṇām—aho Rāmasya rājñaḥ kṣipra:kāri˜tā 13 bhagavan Manmatha, kutas te kusum›:āyudhasya satas taikṣṇyam etat? 14 nanu bhavatyaḥ paṭ›-âñcalair vatsau vījayadhvam 15 bhagn›:ôtsāhaḥ kṛto ›smi mṛgayā-›pavādinā Mādhavyena 16 aho bata, kīdṛśīṃ vayo-›vasthām āpanno ›smi 17 adya śiṣṭ›ânadhyayanam iti khelatāṃ baṭūnām ayaṃ kalakalaḥ 18 svairaṃ svairaṃ gacchantu bhavatyaḥ 19 paritrāyatāṃ suhṛdaṃ Mahārājaḥ 20 tatrabhavataḥ kulapater asāṃnidhyād rakṣāṃsī nas tapo-vighnam utpādayanti 21 bhadra, anayā mudrayā mudray› aînam 22 śatru-prayuktānāṃ ca tīkṣṇa:rasadāyināṃ pratividhānaṃ praty apramādinaḥ parīkṣita:bhaktayaḥ kṣitipati-pratyāsannā niyuktāḥ puruṣāḥ 23 saṃprati Madayantikā-saṃbandhena Nandan›-ôpagrahāt pratyasta:śaṅkāḥ khalu vayam 24 bhāvinam enaṃ cakravartinam avagacchatu bhavān 25 mayā tāvat suhṛttamasya Candanadāsasya gṛhe gṛha-janaṃ nikṣipya nagarān nirgacchatā nyāyyam anuṣṭhitam 26 devi, saṃstabhy› ātmānam anurudhyasva bhagavato Vasiṣṭhasy› ādeśam iti vijñāpayāmi

Exercise 11a 1 katham, iyaṃ sā Kaṇva-duhitā Śakuntalā? 2 vatse, yad aham īhe tad astu te 3 he dhūrta, lekho nīyate, na ca jñāyate 'kasy›?' êti? 4 priye Mālati, iyaṃ vīkṣyase 5 viśramyatāṃ parijanena 6 Mandārike, yad atra vastuny eṣa te vallabhaḥ kathayati, api tathā tat? 7 deven› aîvaṃ niṣiddhe ›pi Madh›-ûtsave, cūtakalikā-bhaṅgam ārabhase? 8 parirakṣyantām asya prāṇāḥ 9 bho rājan, kim idaṃ joṣam āsyate? 10 tad anuṣṭhīyatām ātmano ›bhiprāyaḥ 11 kiṃ c› âtisṛṣṭaḥ Parvateśvarabhrātre Vairodhakāya pūrva:prastiśruto rājy›-ârdhaḥ 12 kathaṃ, 'Śakuntal»' êty asya mātur ākhyā? 13 kaḥ sa mahā:puruṣo yen› aîtan mānuṣamātra-duṣkaraṃ mahat karm› ânuṣṭhitam? 14 Priyaṃvadaka, jñāyatāṃ 'kā velā vartata?' iti 15 ārya Vaihīnare, dīyatām ābhyāṃ vaitālikābhyāṃ suvarṇaśata˜sahasram 16 Vṛṣala kim ayam asthāna eva mahān arth›-ôtsargaḥ kriyate? 17 bhoḥ śreṣṭhin, api pracīyante saṃvyavahārāṇāṃ lābhāḥ? 18 bhagavati Vasuṃdhare, ślāghyāṃ duhitaram avekṣasva Jānakīm 19 kathaṃ , nivāryamāṇo ›pi sthita eva? 20 bhagavan Vālmīke, upanīyetām imau Sītā-garbha-saṃbhavau

Rāma:bhadrasya Kuśa;Lavau 21 yādṛśo ›yaṃ tādṛśau tāv api 22 visṛṣṭaś ca Vāmadev›-ânumantrito medhyo ›śvaḥ. upakalpitāś ca yathā_śāstraṃ tasya rakṣitāraḥ. teṣām adhiṣṭhātā Lakṣmaṇ›-ātmajaś Candraketur avāpta;divy›ˇâstraˇsaṃpradāyaś catur;aṅga:sādhan›ânvito ›nuprahitaḥ 23 hanta, hanta, sarvathā nṛśaṃso ›smi, yaś cirasya dṛṣṭān priya:suhṛdaḥ priyān dārān na snigdhaṃ paśyāmi 24 atha tasmād araṇyāt parityajya nivṛtte Lakṣmaṇe Sītāyāḥ kiṃ vṛttam? iti kācid asti pravṛttiḥ? 25 asti tāvad ekadā prasaṅgataḥ kathita eva mayā Mādhav›;âbhidhānaḥ kumāro, yas tvam iva māmakīnasya manaso dvitīyaṃ nibandhanam

Exercise 12a 1 bhadra, bhadra, na praveṣṭavyam 2 bhavatu, śṛṇomi tāvad āsāṃ viśrambha-kathitāni 3 tūṣṇīṃ bhava, yāvad ākarṇayāmi 4 amātya, tathā ›pi prārabdham a:parityājyam eva 5 tad atra śāla-pracchāye muhūrtam āsana-parigrahaṃ karotu tātaḥ 6 samupadiśa tam uddeśaṃ yatr› āste sa piṇḍapātī 7 hṛdaya sthirī~bhava. kim api te kaṣṭataram ākarṇanīyam 8 kim anyad bravītu? 9 iyaṃ c› Ôrvaśī yāvad_āyus tava sahadharmacāriṇī bhavatu 10 tad yāvac Chrīparvatam upanīya lavaśo lavaśa enāṃ nikṛtya duḥkha;maraṇāṃ karomi 11 asti naḥ sucarita-śravaṇa-lobhād anyad api praṣṭavyam 12 tat kim ity udāsate bharatāḥ? 13 tatra c› aîvam anuṣṭheyaṃ yathā vadāmi 14 nanu bhavatībhyām eva Śakuntalā sthirīkartavyā 15 gṛhīta;gṛhaˇsāram enaṃ sa_putra;kalatraṃ saṃyamya rakṣa tāvad yāvan mayā Vṛṣalāya kathyate 16 saṃpraty Agasty›-āśramasya panthānaṃ brūhi 17 vinīta;veṣa-praveśyāni tapo-vanāni 18 maru-sthalyāṃ yathā vṛṣṭiḥ, kṣudh»ārte bhojanaṃ tathā 19 udghātinī bhūmir iti raśmi-saṃyamanād rathasya mandībhūto vegaḥ 20 cakravartinaṃ putram āpnuhi 21 tat kiyantaṃ kālam asmābhir evaṃ saṃbhṛta;balair api śatru-vyasanam avekṣamāṇair udāsitavyam? 22 yad» âiv› âṅgurīyaka-darśanād anusmṛtaṃ devena 'satyam ūḍha:pūrvā rahasi mayā tatrabhavatī Śakuntalā mohāt pratyādiṣṭ»' êti, tad» aîva paścāttāpam upagato devaḥ 23 mahā;dhana~tvād bahu;patnī~ken› ânena bhavitavyam 24 amātya, īdṛśasy› ābharaṇa-viśeṣasya viśeṣataḥ kumāreṇa sva:gātrād avatārya prasādīkṛtasya kim ayaṃ parityāga-bhūmiḥ? 25 yāvac ca saṃbandhino na parāpatanti, tāvad vatsayā Mālatyā nagara-devatā-gṛham avighna:maṅgalāya gantavyam

Exercise 13a 1 dehi me prativacanam 2 tvayā saha Gautamī gamiṣyati 3 kathaṃ, śūnyā iv› âmī pradeśāḥ 4 eṣa tam iṣuṃ saṃdadhe 5 yadi rahasyaṃ, tadā tiṣṭhatu—yadi na rahasyaṃ, tarhi kathyatām 6 aham apy amuṃ vṛttāntaṃ bhagavatyai Lopāmudrāyai nivedayāmi 7 sa khalu mūrkhas taṃ

yuṣmābhir atisṛṣṭaṃ prabhūtam artha-rāśim avāpya, mahatā vyayen› ôpabhoktum ārabdhavān 8 diṣṭyā su:prabhātam adya, yad ayaṃ devo dṛṣṭaḥ 9 kiṃ cid ākhyātu:kāmā ›smi 10 upālapsye tāvad enam 11 bhadra Siddhārthaka, kāmam a:paryāptam idam asya priyasya, tathā ›pi gṛhyatām 12 ayam asau rāj›-ājñayā rāj›-âpathya-kārī kāyasthaḥ Śakaṭadāsaḥ śūlam āropayituṃ nīyate 13 jñāsyathaḥ khalv etat 14 puṇy›:āśrama-darśanen› ātmānaṃ punīmahe tāvat 15 bhadre, na tat parihāryaṃ, yato vivakṣitam an:uktam anutāpaṃ janayati 16 n› âyam avasaro mama Śatakratuṃ draṣṭum 17 sakhe, na tāvad enāṃ paśyasi, yena tvam evaṃ:vādī 18 aye, etās tapasvi-kanyakāḥ sva:pramāṇ›ânurūpaiḥ secana-ghaṭair bāla:pādapebhyaḥ payo dātum ita ev› âbhivartante 19 na cen muni-kumārako ›yaṃ, tat ko ›sya vyapadeśaḥ? 20 matimāṃś Cāṇakyas tucche prayojane kim iti Candraguptaṃ kopayiṣyati? na ca kṛtavedī Candragupta etāvatā gauravam ullaṅghayiṣyati 21 tena hi vijñāpyatāṃ mad-vacanād upādhyāyaḥ Somarātaḥ—'amūn āśrama-vāsinaḥ śrautena vidhinā satkṛtya svayam eva praveśayitum arhas›' îti 22 smartavyaṃ tu saujanyam asya nṛpater, yad aparādhinor apy an:aparāddhayor iva nau kṛta:prasādaṃ ceṣṭitavān 23 he vyasana-sabrahmacārin, yadi na guhyaṃ n›âtibhārikaṃ vā, tataḥ śrotum icchāmi te prāṇa-parityāga-kāraṇam 24 ārya Vaihīnare, 'adya prabhṛty an:ādṛtya Cāṇakyaṃ Candraguptaḥ svayam eva rāja-kāryāṇi kariṣyat›' îti gṛhīt›:ârthāḥ kriyantāṃ prakṛtayaḥ 25 vayam apy āśrama-bādhā yathā na bhavati, tathā prayatiṣyāmahe 26 kim idānīṃ Candraguptaḥ sva:rājya-kārya:dhurām anyatra mantriṇy ātmani vā samāsajya svayaṃ pratividhātum a:samarthaḥ? 27 yat satyaṃ, kāvya-viśeṣa-vedinyāṃ pariṣadi prayuñjānasya mam› âpi su:mahān paritoṣaḥ prādur˜bhavati 28 'Candragupta-śarīram abhidrogdhum anena vyāpāritā Dāruvarm›:ādaya' iti nagare prakhyāpya Śakaṭadāsaḥ śūlam āropitaḥ 29 sa khalu kasmiṃś cid api jīvati Nand›-ânvay›-âvayave Vṛṣalasya sācivyaṃ grāhayituṃ na śakyate 30 idam atra rāmaṇīyakaṃ, yad amātya:Bhūrivasu;ˇDevarātayoś cirāt pūrṇo ›yam itaretar›-âpatya-saṃbandh›:âmṛta-manorathaḥ

Exercise 14a 1 Priyaṃvadaka, jñāyatāṃ ko ›smad-darśan›-ârthī dvāri tiṣṭhati 2 kva nu khalu gatā syāt? 3 āsīt tādṛśo munir asminn āśrame 4 āyuṣman, śrūyatāṃ yadartham asmi Hariṇā tvat-sakāśaṃ preṣitaḥ 5 evam ukto ›py aham enaṃ prābodhayaṃ punaḥ punaḥ 6 cirāt prabhṛty āryaḥ parityakt›:-ôcita;ˇśarīra-ˇsaṃskāra iti pīḍyate me hṛdayam 7 vismaya;-harṣa:mūlaś ca kolāhalo lokasy› ôdajihīta 8 tad ucyatāṃ pātravargaḥ 'sveṣu sveṣu pāṭheṣv asaṃmūḍhair bhavitavyam' iti 9 sakhe, cintaya tāvat ken› âpadeśena punar āśrama-padaṃ

gacchāmaḥ 10 api nāma dur:ātmanaś Cāṇakyāc Candragupto bhidyeta 11 ayam asau mama jyāyān āryaḥ Kuśo nāma Bharat›-āśramāt pratinivṛttaḥ 12 surata-kheda-prasuptayos tu tayoḥ svapne bisa-guṇa-nigaḍita:pādo jaraṭhaḥ kaś cij jālapādaḥ pratyadṛśyata. pratyabudhyetāṃ c› ôbhau 13 tad anviṣyatāṃ yadi kā cid āpanna:sattvā tasya bhāryā syāt 14 āryaputra, n› âyaṃ viśrambhakathāyā avasaras, tado laghutaram ev› âbhidhīyase 15 katham īdṛśena saha vatsasya Candraketor dvandasaṃprahāram anujānīyām? 16 ity avadhāry› âpasarpaṇ›-âbhilāsiṇy aham abhavam 17 kasmin prayojane mam› âyaṃ praṇidhiḥ prahita iti prabhūta˜tvāt prayojanānāṃ na khalv avadhārayāmi 18 yadi kaś cid asty upāyaḥ pati-droha-pratikriyāyai, darśay› âmum—matir hi te paṭīyasī 19 anay» aîva ca kathayā tayā saha tasminn eva prāsāde tath» aîva pratiṣiddh›:âśeṣa˘parijana˘praveśā divasam atyavāhayam 20 tad upāyaś cintyatāṃ yathā saphala:prārthano bhaveyam 21 śrutvā c› aîtat tam eva matta:hastinam udast›:ādhoraṇo rāja-putro ›dhiruhya raṃhas» ôttamena rājabhavanam abhyavartata 22 upalabdhavān asmi praṇidhibhyo yathā tasya mleccha-rāja-balasya madhyāt pradhānatamāḥ pañca rājānaḥ parayā suhṛt˜tayā Rākṣasam anuvartanta iti 23 yadi punar iyaṃ kiṃvadantī mahārājaṃ prati syandeta, tat kaṣṭaṃ syāt 24 ity avadhāry› ânveṣṭum ādaram akaravam. anveṣamāṇaś ca yathā yathā n› âpaśyaṃ taṃ, tathā tathā suhṛtsneha-kātareṇa manasā tat tad aśobhanam āśaṅkamānas taru-gahanāni candana-vīthikā latā-maṇḍapān saraḥ-kūlāni ca vīkṣamāṇo nipuṇam itas tato datta:dṛṣṭiḥ su:ciraṃ vyacaram 25 ekasmiṃś ca pradeśe jhaṭiti van›-ânilen› ôpanītaṃ nirbhara:vikasite ›pi kānane ›bhibhūt›:ânya˘kusuma˘parimalaṃ visarpantam ati:surabhi˜tayā ›nulimpantam iva tarpayantam iva pūrayantam iva ghrāṇ›-êndriyam, ahamahamikayā madhukara-kulair anubadhyamānam an:āghrāta:pūrvam a:mānuṣa˘lok›˘ôcitaṃ kusuma-gandham abhyajighram

Exercise 15 evaṃ:vādini deva:ṛṣau pārśve pitur adhomukhī | līlā-kamala-pattrāṇi gaṇayām āsa Pārvatī ||84 ||
evam iti || *deva:ṛṣau* (: Aṅgirasi) *evaṃ:vādini* sati *Pārvatī pituḥ p˜arśve adhomukhī* satī | lajjay» êti śeṣaḥ | *līlā-kamala-pattrāṇi gaṇayām āsa* (: saṃcakhyau) | lajjā-vaśāt kamala-dala-gaṇanā:vyājena harṣaṃ jugop› êty arthaḥ | anen› âvahitth»: ākhyaḥ saṃcārī bhāva uktaḥ | tad uktam—

'avahitthā tu lajj»:āder harṣ›:ādy-ākāra-gopanam' iti ||

Śailaḥ saṃpūrṇa:kāmo ›pi Menā-mukham udaikṣata|
prāyeṇa gṛhiṇī:netrāḥ kanyā-›rtheṣu kuṭumbinaḥ ||85||

Śaila iti || *Śailaḥ* (: Himavān) *saṃpūrṇa:kāmo ›pi*| dātuṃ kṛta:niścayo ›p› îty arthaḥ | *Menā-mukham udaikṣata* | ucit›: ôttara-jijñāsay›› êti bhāvaḥ | tathā hi | *prāyeṇa kuṭumbinaḥ* (: gṛha-sthāḥ) *kanyā-›rtheṣu* (: kanyā-prayojaneṣu) *gṛhiṇy eva netraṃ* (: kāryajñāna-kāraṇaṃ) yeṣāṃ te tath›› ôktāḥ | kalatra:pradhāna: vṛttaya ity arthaḥ ||

mene Menā ›pi tat sarvaṃ patyuḥ kāryam abhīpsitam |
bhavanty avyabhicāriṇyo bhartur iṣṭe pati:vratāḥ ||86||

mena iti || *Menā ›pi patyuḥ* (: Himālayasya) *tat sarvam abhīpsitaṃ kāryaṃ mene* (:aṅgī˜cakāra) |tathā hi *patir* eva *vrataṃ* yāsāṃ tāḥ *bhartur iṣṭe* (: abhīpsite) (na vidyate vyab-hicāro yāsāṃ tāḥ:) *avyabhicāriṇyo bhavanti* | bhartṛ-citt››-âb-hiprāya-jñā bhavant› îti bhāvaḥ ||

'idam atr› ôttaraṃ nyāyyam' iti buddhyā vimṛśya saḥ |
ādade vacasām ante maṅgal›-âlaṃkṛtāṃ sutām ||87||

idam iti || *saḥ* (: Himavān) *vacasām ante* (: munivāky›-âvasāne) *atra* (: muni-vakye) *idam* (: uttara:śloke vakṣyamāṇaṃ dānam eva) *nyāyyam* (: nyāyād an:apetam) *uttaram iti buddhyā* (: cit-tena) *vimṛśya* (: vicintya) (maṅgalaṃ yathā tathā ›laṃkṛtāṃ :) *maṅgal›-âlaṃkṛtāṃ sutām ādade* (: hastābhyāṃ jagrāha) ||

'ehi, Viśvātmane, vatse, bhikṣā ›si parikalpitā |
arthino munayaḥ—prāptaṃ gṛhamedhi-phalaṃ mayā' ||88||

eh› îti || he *vatse* (: putri) *ehi* (: āgaccha) | tvaṃ *Viśvātmane* (: Śivāya) *bhikṣā parikalpitā ›si* (: niścitā ›si) |

'ratn›:ādi stamba:paryantaṃ sarvaṃ bhikṣā tapasvinaḥ'

iti vacanād iti bhāvaḥ | *arthinaḥ* (: yācitāraḥ) *munayaḥ* | *mayā gṛhamedhinaḥ* (: gṛhasthasya) *phalaṃ prāptam* | iha paratra ca tāraka˜tvāt pātre kanyādānaṃ gārhasthyasya phalam ity arthaḥ ||

etāvad uktvā tanayām ṛṣīn āha mahīdharaḥ |
'iyaṃ namati vaḥ sarvāṃs Trilocana-vadhūr' iti ||89||

etāvad iti || *mahīdharaḥ* (: Himavān) *tanayām etāvat* (: pūrv› :ôktam) *uktvā ṛṣīn āha* | kim iti? | '*iyaṃ Trilocana-vadhūḥ* (: Tryambaka-patnī) *vaḥ sarvān namati*' iti | 'Trilocana-vadhūr' iti siddha˜vad abhidhānen› 'â:vipratipannaṃ dānam' iti sūcayati ||

īpsit›:ârtha-kriy››-ôdāraṃ te ›bhinandya girer vacaḥ
āśīrbhir edhayām āsuḥ puraḥ:pākābhir Ambikām ||90||

īpsit›:ârth› êti || *te* (: munayaḥ) *īpsit›:ârtha-kriyayā* (: iṣṭ›:ârtha-karaṇena) *udāraṃ* (: mahat) | 'udāro dātṛ:mahatoḥ' ity Amaraḥ |

gireḥ (: Himavataḥ) *vacaḥ* (: vacanam) *abhinandya* (: 'sādhv' iti saṃstutya) | *Ambikām* (: Ambām) | 'pacyata' iti *pākaḥ* (: phalam) | *puraḥ:pākābhiḥ* (: puraskṛta:phalābhiḥ) *āśīrbhiḥ* (: āśīrvādaiḥ) *edhayām āsuḥ* (: saṃvardhayām āsuḥ) ||

tāṃ praṇām›-ādara-srasta:jāmbūnada:vataṃsakam |
aṅkam āropayām āsa lajjamānām Arundhatī ||91||

tām iti || *praṇām›-ādareṇa* (: namaskār›-āsaktyā) *sraste jāmbūnade* (: suvarṇa-vikāre) *vataṃsake* (: kanaka-kuṇḍale) yasyās tāṃ *lajjamānāṃ tām* (: Ambikām) *Arundhatī aṅkam āropayām āsa* | 'ruhaḥ po ›nyatarasyām' iti pakāraḥ ||

tan-mātaraṃ c› âśru-mukhīṃ duhitṛ-sneha-viklavām |
varasy› ân:anya:pūrvasya vi:śokām akarod guṇaiḥ ||92||

tad iti || *duhitṛ-snehena* (: putrikā-premṇā) *viklavām* (: 'viyokṣyata' iti bhītām) | ata ev› (âśrūṇi mukhe yasyās tām :) *aśrumukhīm* (tasyāḥ (: Ambikāyāḥ) mātaram :) *tan-mātaram* (: Menām) *ca* | (anyā pūrvaṃ yasy› âsti so :) ›nya:pūrvaḥ | 'sarvanāmno vṛtti-viṣaye puṃvad-bhāvaḥ' iti pūrva:padasya puṃvad-bhāvaḥ | ('sa na bhavat›' îty an:anya:pūrvas, tasya:) *an:anya:pūrvasya* | sāpatnya-duḥkham a:kurvata ity arthaḥ | *varasya* (: voḍhuḥ) *guṇaiḥ* (: mṛtyuṃjaya~tv›:ādibhiḥ) *vi:śokām* (: nir_duḥkhām) *akarot* ||

vaivāhikīṃ tithiṃ pṛṣṭās tatkṣaṇaṃ Hara-bandhunā |
te tryahād ūrdhvam ākhyāya ceruś cīra:parigrahāḥ ||93||

vaivāhikīṃ iti || *cīra:parigrahāḥ* (: valkala-mātra:vasanāḥ) *te* (: tapasvinaḥ) *tatkṣaṇam* (: tasminn eva kṣaṇe) *Hara-bandhunā* (: Himavatā) *vaivāhikīm* (: vivāha-yogyāṃ) *tithiṃ pṛṣṭāḥ* (: 'k»?' êty anuyuktāḥ) santaḥ | trayāṇām ahnāṃ samāhāras try:ahaḥ | 'taddhit›:ârth›:ôttarapada:samāhāre ca' iti samāsaḥ 'rāj›:âhaḥ:sakhibhyaṣ ṭac' iti ṭac:pratyayaḥ | dvigu~tvād ekavacanam | 'rātr›:âhn›:âhāḥ puṃsi' iti puṃ:liṅga~tā | (tasmāt :) *try:ahāt ūrdhvam* (: upari) *ākhyāya* (: 'caturthe ›hani vivāhaḥ' ity uktvā) *ceruḥ* (: calitāḥ) ||

te Himālayam āmantrya punaḥ prāpya ca Śūlinam |
siddhaṃ c› âsmai nivedy› ârthaṃ tad-visṛṣṭāḥ kham udyayuḥ ||94||

ta iti || *te* (: munayaḥ) *Himālayam āmantrya* (: 'sādhu, yāma' ity āpṛcchya) *punaḥ Śūlinam* (: Haraṃ) saṃketa-sthāna-sthaṃ *prāpya ca* | *siddham* (: niṣpannam) *artham* (: prayojanam) *asmai nivedya* (: jñāpayitvā) *ca tad-visṛṣṭāḥ* (: tena (: Śūlinā) visṛṣṭāḥ) *kham* (: ākāśaṃ) prati *udyayuḥ* (: utpetuḥ) | atra saṃkṣipt›

:ârth›âbhidhānāt 'saṃkṣepo'nāma guṇa uktaḥ | tad uktam—
'saṃkṣipt›:ârth›-âbhidhānaṃ yat, saṃkṣepaḥ parikīrtitaḥ' iti ||

bhagavān Paśupatis tryaha:mātra:vilambam api soḍhuṃ na śaśāka tad-autsukyād ity āha—

Paśupatir api tāny ahāni kṛcchrād
agamayad adri-sutā-samāgam›-ôtkaḥ |
kam aparam avaśaṃ na viprakuryur
vibhum api taṃ yad amī spṛśanti bhāvāḥ? ||95||

Paśupatir iti || (utkaṃ mano yasya saḥ :) utkaḥ | 'utka unmanāḥ' iti nipātaḥ | *adri-sutā-samāgam›ôtkaḥ* (: Pārvatī-pariṇay›-ôtsukaḥ) *Paśupatir api tāni* | trīṇ› îti śeṣaḥ | *ahāni kṛcchrād agamayat* (: ayāpayat) | kavir āha-*amī bhāvāḥ* (: autsuky›:ādayaḥ saṃcāriṇaḥ) *avaśam* (: indriya-paratantram) *aparam* (: pṛthag: janaṃ) *kaṃ na viprakuryuḥ* (: na vikāraṃ nayeyuḥ) *yat* (: yasmāt) *vibhum* (: samartham) | jit›:êndriyam iti yāvat | *tam* (: Smaraharam) *api spṛśanti* | vikurvant› îty arthaḥ | atra vibhu-vikāra-samarthanād arthād itara:jana-vikāraḥ kaimutika:nyāyād āpatat› îty arth›āpattir alaṃkāraḥ | tathā ca sūtram—'daṇḍāpūpikayā ›rth›-ântar›-āpatanam arth›-āpattiḥ' iti | arthāntaranyāsa iti ke cit, tad upeksaṇīyam | yuktis tu vistarabhayān n› ôcyate | puṣpitāgrā vṛttam—

'a:yuji na-yuga;repha˜to yakāro
yuji ca na;jau ja;ra;gāś ca puṣpitāgrā'
iti lakṣaṇāt ||

Exercise 2b 1 I am going. 2 We aren't going [/Let us not go] in here. 3 He writes yet again. 4 Where are you [*pl.*] living now? 5 Do you so wish? 6 But where are they standing? 7 What, is he coming this way? 8 What are the two of them bringing here? 9 I see and write. 10 He seems to be wandering [/to be confused]. 11 The two of you dance and sing. 12 They both remember and grieve. 13 'We are coming in here,' the two of them say. 14 How (is it that) he is not coming even now. 15 I rejoice that I am winning. 16 We grieve that they are not [living:] alive.

Exercise 3a 1 The pupils are bringing the teacher. 2 Do you want horses [/the horses]? 3 I see the sun and moon. 4 Who does not want happiness? 5 The food is scant. 6 The man takes the horses to the water. 7 'Who are you?' the two of them ask me. 8 To what mountain is the scholar going? 9 The two of them enter the forest because anger does not dwell there [here *of direct speech often becomes* there *of indirect*]. 10 We do not understand swift speech. 11 Teacher, that elephant is like a mountain. 12 But whom shall I ask? 13 Are you pupils? 14 Men and children are entering the water. 15 'That fruit is now pleasant' they say astonished. 16 What, children here too? 17 Even sorrows bring reward. 18 'Children, what pleasure do you see in this?' the teacher says to the pupils.

Exercise 4a 1 He quits the house with his sons. 2 Here is a garden: let us go in. 3 Both teacher and pupils made an extraordinary effort. 4 This man gave up life because his friend was dear [*or possibly* because my friend was dear (to him)]. 5 Who (is) this (who) is coming to the house? 6 Why do you not rejoice at the pleasant sight? 7 (I have) seen and understood.

8 In curiosity as to what these [/the] men want here [/there], he goes into the house. 9 The city is far, and we are wandering exhausted. 10 Do you *want* this or not? 11 'Have done with words, the opportunity is gone' the two of them say in despair (/dejectedly). 12 Sons, this is the very opportunity. 13 See, we have come to the city. 14 The two friends have forgotten (their) first despair. 15 Though asked, 'O paṇḍit, where are you taking the horse?' he speaks not a word. 16 What point in effort? His Majesty is not looking at you.

Exercise 5a 1 Here we (both) are. 2 [After hearing:] They have heard my answer—what else do they want? 3 You do not [/do you not] in fact have a book. [/?] 4 Friend, you are like my (own) heart. 5 Let the two of us sit for a while in this garden. 6 They are all wandering in the fields. 7 Your Majesty, a [certain] brahmin has come from another city. 8 What means (can) you see for seeing my sons? 9 When we see his anger, we feel alarm in our heart (/our heart feels alarm). 10 Here stands His Highness. 11 Why, after sitting for just a moment I have seen my two friends once more. 12 There is no other road. 13 The sight of Rāma now actually [is for sorrow:] causes sorrow to his friends. 14 Your Majesty has heard this from others too. 15 He goes into the house and asks everyone 'Where, where is the villain now?' [*The repetition of* kva *is for emphasis.*] 16 In the country of the blind it is the one-eyed man who has power. 17 Kalahamsaka, who drew this picture of Mādhava?

Exercise 6a 1 Śoṇottarā, what is (your) purpose in coming? 2 Alas, two disasters have befallen (me). 3 Great king, [is there welfare of:] is it well with Prince Lakṣmaṇa? 4 But where is this news from? 5 Truly I am exactly so. 6 Minister, the news from Kusumapura is extensive. 7 You are accepted as a son by the noble ladies [*in fact an honorific plural* = the Queen]. 8 In which place is Mārīca's hermitage? 9 Mother, who are you? Why did you restrain me? 10 Surely this is an occasion for regret. 11 This is the same (woman). 12 To both of you alike Indra's servant Duḥṣanta makes obeisance. 13 Servitude is indeed harsh. 14 Has this cancellation [made] by me of the Full Moon festival not indeed reached Vṛṣala's [path of hearing:] ears? 15 What have you (to do) with this worry? 16 Mādhavya, do you feel curiosity [with regard to seeing:] to see Śakuntalā? 17 [The characters written by a scholar, though written with care, are necessarily illegible:] However painstakingly a scholar writes, he is bound to be illegible.

Exercise 7a 1 Ah, here is Her Majesty. 2 Someone [/something] has woken me. 3 Here is Minister Rākṣasa's house. 4 Oh, we have been deprived of a loving friend. 5 (That was) well thought of by Her Reverence. 6 Sir, is (your) head-ache bearable? 7 Their excessive kindness embarrasses me. 8 Therefore let us [resort to:] shelter in this fig-tree's shade. [*Note that* this *more conveniently qualifies* tree *in English*, shade *in Sanskrit.*] 9 We have been distressed at not seeing Your Honour for a long time. 10 Welcome to her [/Your] Majesty. 11 Do not fear discourtesy from us. 12 Minister, he prepared a medicine mixed with a magic powder for Candragupta. 13 Ah, my body is (as) happy as if [from the touch of Urvaśī's limbs:] it had been touched by Urvaśī. 14 Noble lady, [is there calamity of:] has some calamity happened to Queen Sītā? 15 I will just offer the priests this grass for strewing on the altar. 16 Avalokitā has told (me) that Mādhava is gone to the park of (the) Love (temple). 17 Alas, the effort of both alike (was) misplaced. 18 This portion of the story has not been heard before by us or (anyone) else. 19 We for our part will just ask you [two ladies] something concerning your friend. 20 Minister, here is an ornament which His Highness has removed from his own person and sent (you).

Exercise 8a 1 Ah, we [two] have achieved our object. 2 A deed worthy of Rāma has been done. 3 There is in the Deccan a city called Padmapura. 4 Friend, let us stand over here [with our bodies] hidden by the pillar. 5 Pleasant indeed is the scene at the end of the day in the king's palace. 6 Why are you going out of the camp [with seal unreceived:] without getting a pass? 7 Dear child, do not fear [offence by (your)self:] that you have offended. 8 Ho there, for what purpose does this horse wander around with a retinue? 9 But whom (am) I (to) understand this lady (to be)? 10 Your Highness, this matter is not terribly difficult to understand. 11 But Minister Rākṣasa's hostility is fixed on Cāṇakya, not on Candragupta. 12 So I personally send (you) herewith [eṣa] brahmins of proven worth. [*Or* svayam *may be taken with* parīkṣita: whose worth has been examined by myself.] 13 Alas, I am become a man of foul deeds, a monster. 14 What, though he has committed great offence, have the two blessed (goddesses) taken pity on Rāma? 15 I will just (go and) see the king, now that his evening prayers are over. 16 He at that very time, hearing of such a cruel turn of fortune for Queen Sītā, became an anchorite. 17 I perceive that Dāruvarman's efforts (were) fruitless or had an unwished-for fruit. 18 Beautiful one, the day is not completely over.

19 From meeting Śakuntalā, my eagerness to go (back) to the city has slackened.

Exercise 9a 1 What did you say? 2 Now we are going back. 3 He salutes [having made an añjali:] with joined hands. 4 I greet you all. 5 Friend Puṇḍarīka, this is [not proper for:] wrong of you. 6 I will just inform my teacher that the time of sacrifice is at hand. 7 Did you too perhaps forget like me? 8 We are overwhelmed with astonishment. 9 Have (you) discovered a weakness of the enemy, sir? 10 Why then are you afraid? 11 I shall now act as ordered. 12 Reverend sir, there is indeed no matter beyond the scope of the wise. 13 Śakuntalā threatens (/scolds) her friend with (a shaking of) her finger. 14 Bravo, friend Bhūrivasu, bravo! 15 What did he say on waking? 16 Now [that good lady is the wife of a royal seer called what?:] what is the name of the royal seer whose wife that lady is? 17 Now what (was) your friend's motive, good fellow, in entering the fire [*i.e.* committing suicide]? 18 The lady is of course under another's control, and her guardian is not present. 19 Congratulations to you, sire, on your (re)union with your lawful wife and on beholding the face of your son. 20 Then why did Your Honour despatch this man to Kusumapura with a letter? 21 How is it that His Honour Kaṇva lives in perpetual chastity and (yet) this friend of yours is his daughter? [*Note: The answer is that she is an adopted child.*] 22 For my part too, when I remember Kaṇva's daughter, my heart is without eagerness for the chase. 23 Do Candragupta's faults cause his subjects to remember the merits of bygone rulers? 24 Hearing this incredible promise by the brahmin, the king in company with his ministers, with delighted mind (and) full of astonishment, respectfully handed his royal sons over to that (same) Viṣṇuśarman.

Exercise 10a 1 See Mādhava's condition. 2 Your friends are in great distress. 3 This is women's well-known [tat] readiness of wit. 4 What attractive [characters:] hándwriting! 5 Sit down [*pl.*] for a minute. 6 Oh merchant Candanadāsa, you see how [evam] severe in punishment towards traitors is the king. 7 Let him [experience:] reap the reward of being a traitor to the king. 8 It seems that King Duḥṣanta is at hand, roaming in the hunt. 9 Go (both of) you. 10 Oh ascetic! Even when I think it over, I certainly do not remember marrying this lady. 11 Mādhavya my friend, be firm in your assertions. 12 How pítiless (were) the vile citizens! How precípitate King Rāma! 13 Blessed god of Love, from where do you, who are armed with

flowers, get this sharpness? 14 Well (all of), you [*f.*] fan the two dear children with the borders of your robes. 15 In decrying hunting Mādhavya has made me [of shattered enthusiasm:] lose my enthusiasm. 16 Oh alas! to what a state of (old) age am I come! 17 This noise is (the sound) of young brahmins playing because today is a holiday in honour of learned (guests). 18 Go very gently, ladies. 19 Save (your) friend, sire. 20 Because the revered lord of our house is not present, devils are causing hindrance to our austerities. 21 Seal it, my dear fellow, with this ring. 22 Men of proven loyalty have been appointed about the king, vigilant in countermeasures against poisoners engaged by the enemy. 23 Now that Nandana is won over by Madayantikā's union, we have indeed cast aside our cares. 24 [You must understand him to be a future emperor:] know that in time to come he will be emperor. 25 Well, I did right to deposit my family in the house of my close friend Candanadāsa [and retire:] before retiring from the city. 26 Your Majesty [*f.*], I beg you to compose yourself and comply with the revered Vasiṣṭha's command.

Exercise 11a 1 What, is this Kaṇva's daughter Śakuntalā? 2 Dear child, may you have what I desire (for you). 3 You rogue. You are taking a letter and you don't know for whom? 4 Dear Mālatī, see you are spied [*or* See, I am searching you out]. 5 Let the servants take a rest. 6 Mandārikā, what your sweetheart here says on this matter—is it so? 7 Though the Spring Festival has been thus cancelled by His Majesty, do you begin plucking the mango buds? 8 Spare his life. 9 Ho sire! Why do you remain silent like this? 10 Do, then, [your own inclination:] as you will. 11 Moreover (he) bestowed on Parvateśvara's brother Vairodhaka the half of the kingdom previously promised (to Parvateśvara). 12 What, is his mother's name 'Śakuntalā'? 13 Who is the great man who has performed this great deed, difficult for a mere mortal? 14 Priyaṃvadaka, find out what time it is. 15 Noble Vaihīnari, give these two bards a hundred thousand gold pieces. 16 Vṛṣala, why are you quite inappropriately making this vast expenditure? 17 Ho merchant! Are the profits of your transactions accumulating? 18 Blessed Vasuṃdharā, watch over your virtuous daughter Jānakī. 19 What, does he just stay, though driven off? 20 Reverend Vālmīki, bring these two offspring of Sītā's womb, Kuśa and Lava, to dear Rāma [*or* (who are) dear Rāma's (sons)]. 21 Just as he is, so also are the two of them. 22 And a sacrificial horse blessed by Vāmadeva has been released, and (men) assigned in conformity with the law-books to guard it. At their head, Lakṣmaṇa's son Candraketu, who has

acquired the tradition of the celestial missiles, has been despatched, attended by a [four-limbed:] full army. 23 Alas, alas, I am a total monster not to look affectionately on the dear wife of a dear friend, seen after (so) long. 24 Is there any news as to [iti] what then happened to (/became of) Sītā when Lakṣmaṇa had returned from that forest after abandoning (her there)? 25 There is then a young man called Mādhava [actually spoken of by me:] whom I did mention once in passing, someone who is another bond such as you (yourself are) to my heart. [*The unusual possessive adjective* **māmakīna** *avoids the ugly sound of* **mama manaso** *or* **man-manaso**. *The speaker is a Buddhist nun who ought to shun all ties of affection.*]

Exercise 12a 1 My good fellow, my good fellow, you mustn't come in. 2 Right—I'll just listen to the confidential talk of these (girls). 3 Be quiet while I listen. 4 Even so, minister, (you) should certainly not give up the enterprise [*or* one should not give up something one has undertaken]. 5 So [let father make an occupying of a seat:] take a seat, father, for a while in the shade of this sal tree. [**atra** *for* **asmin**; *cf. also note on Exercise 8a, no.* 8] 6 Show (me) the place where that mendicant stays. 7 Be firm, my heart. You have something more grievous to listen to. 8 What else is she [/he] to say ? 9 And let Urvaśī here be your [throughout life:] lifelong lawful spouse. 10 So I'll just take her to Śrīparvata, shred her piece by piece and make her have a painful death. 11 In our greed to hear of good deeds, we have (something) else to ask as well. 12 So why do the players sit idle? 13 And there you must do as I tell you. 14 It is rather *you* two (girls) who must sustain Śakuntalā. 15 Seize his household property, arrest him and his son and wife, and hold him while I tell Vṛṣala. 16 Now tell the way to Agastya's hermitage. 17 One should enter ascetic groves in modest attire. 18 Like rain on desert land is food to one oppressed by hunger. [*This is a line of verse—hence the unusual position of* **tathā**.] 19 From (my) tightening the reins because the ground was bumpy, the speed of the chariot has slackened. 20 May you get a son (to be) Emperor. 21 How long, then, must we sit idle like this, though with our forces assembled, watching for a weakness in the enemy? 22 As soon as His Majesty, from seeing the ring, remembered that he really had previously married in secret the Lady Śakuntalā (and) from delusion rejected her, His Majesty became remorseful. 23 Since he has great wealth, he must have many wives. 24 Minister, is this man a suitable recipient for such a special decoration, particularly one that His Highness removed from his own person and bestowed (upon you)? 25 And

before the (bridegroom's) relatives arrive, dear Mālatī must go to the city temple (to make an offering) for unhindered good luck.

Exercise 13a 1 Give me an answer. 2 Gautamī will go with you. 3 Why, those places seem deserted! 4 See, I am aiming that arrow. 5 If (it is) a secret, let it be—if it is not a secret, then tell (me). 6 And I for my part will announce that news to the reverend Lopāmudrā. 7 That fool, of course, on obtaining that large pile of money that you lavished (on him), began to spend it with great extravagance. 8 Thank heaven, it has dawned fair today, in that I see His Majesty here. 9 I [*f.*] want to tell (you) something. 10 I will just rebuke him. 11 Good Siddhārthaka, admittedly this is (an) inadequate (reward) for this service, but take it! 12 There is that letter-writer Śakaṭadāsa, a traitor to the king, being taken by the king's order to be impaled. 13 You [*du.*] will certainly learn this. 14 Let us just purify ourselves by seeing a holy hermitage. 15 Dear (young) lady, do not omit it—since what is meant but unsaid causes remorse. 16 This is not the right moment for me to see Indra. 17 Well, friend, you [are not a seer of:] have not seen her, for you to talk in that way. 18 Oh! here are ascetics' girls making this way, to [give water to:] water the young trees with watering-pots appropriate to their own (small) size. 19 If he is not the son of a sage, what is his name? 20 Why should Cāṇakya, being sensible, anger [/have angered] Candragupta over a trifling cause? And Candragupta, conscious of his debt, would not violate [/have violated] his duty of respect (just) for this much. 21 In that case beg to tell (my) preceptor Somarāta in my name that he should entertain those hermitage dwellers [by the scriptural injunctions to ritual:] with scriptural rite and personally show them in (to me). 22 But we must remember the kindness of this king, in treating us though guilty as graciously as if (we had been) innocent. 23 Ah fellow-student in misery! if (it is) not secret, nor too burdensome, I should like to hear your reason for (your intention of) sacrificing your life. 24 Noble Vaihīnari, let the people be [made aware:] given to understand that from today onward Candragupta shall conduct state affairs in person, without reference to Cāṇakya. 25 We for our part will exert ourselves (to see) that there is no damage to the hermitage. 26 Is Candragupta now incapable of imposing the yoke of his state administration upon another [anyatra = anyasmin] minister or upon himself and (thus) taking precautions for himself? 27 In truth, the greatest satisfaction arises for myself, performing (as I am) before an audience that appreciates especial(ly good) literature. 28 Śakaṭadāsa was impaled after proclamation in the city that he had employed Dāruvarman

and others to do violence to Candragupta's person. 29 He of course while any member at all of Nanda's family is (still) alive [jīvati *loc. sg. pres. part.*] cannot be brought to accept the post of Vṛṣala's minister. 30 The delightful thing in this is that Ministers Bhūrivasu and Devarāta's desire for the ambrosia of a union of each other's offspring is at long last hereby fulfilled.

Exercise 14a 1 Priyaṃvadaka, find out who is standing at the door wanting to see us. 2 Now where, I wonder, can she have gone? 3 There was (once) such a sage in this hermitage. 4 Sire, hear for what purpose Hari has sent me to you. 5 Though addressed in these terms, I admonished him again and again. 6 My heart is grieved that Your Excellency has for (so) long given up proper adornment of your person. 7 And a clamour of [which the basis was] astonishment and delight rose up from the people. 8 So tell the cast to be [not confused:] well rehearsed in their various parts. 9 Just think, friend, on what pretext we can go to the hermitage again. 10 If only Candragupta can be separated from the vile Cāṇakya. 11 There is my noble elder (brother), named Kuśa, returned from Bharata's hermitage. 12 But when the two of them had fallen asleep from the exhaustion of love-making, they saw in a dream an old goose, its feet bound with strands of lotus fibre; and they both woke up. 13 So enquire whether he may have any wife who is pregnant. 14 Noble sir, this is no time for intimate conversation—and so I (will) speak to you quite briefly. 15 How can I allow dear Candraketu (to engage in) single combat with such a one? 16 So determining, I [*f.*] became anxious to get away. 17 [From the numerousness of concerns:] My concerns are so numerous that I cannot at all determine which concern it was that (I) sent this agent of mine on. 18 If there exists any means of remedying (your) husband's hostility, reveal it—for you have the sharper mind [*or* a particularly sharp mind]. 19 And I spent the day with her in just such conversation—in just that room and in just that way, forbidding entry to all my servants. 20 Think of some means, then, whereby my desires may be fulfilled. 21 And hearing this, the prince mounted that same rutting elephant after pushing out the driver, and made for the palace at top speed. 22 I have learnt from my agents that out of the forces of the barbarian kings the five most important kings attend upon Rākṣasa with particular affection. 23 But if this rumour should reach the king, it would be disastrous. 24 So determining, I took care to search (for him). And, with my mind (made) nervous by my fondness for my friend, fearing some awful thing or other the more I failed to see him in my search, I roamed a good long time,

directing my gaze sharply here and there, scrutinising the woods, the groves of sandalwood-trees, the bowers of vine and the banks of the lakes. 25 And in one place, borne suddenly on the jungle breeze, spreading so as to overpower the perfume of other flowers even in a forest fully in bloom, seeming with its extreme fragrance to anoint and satisfy and enrich the sense of smell, pursued by swarms of bees in rivalry (with each other), I smelt a scent of blossom, such as I had never smelt before, one [not appropriate:] alien to the human world.

Exercise 15 84 The divine sage so speaking, Pārvatī at her father's side, with face bent down, counted the petals on the [play lotus:] lotus she was playing with.

Stanza 84: *The divine sage* (Aṅgiras) *so speaking, Pārvatī at her father's side*, being *with face bent down* (understand 'because of shyness') *counted* (reckoned up) *the petals on her play-lotus.* In other words, out of shyness she hid her delight under the pretence of counting the petals on the lotus. This describes the Subsidiary State (of mind) known as 'Dissimulation': to quote—

'Now Dissimulation is the hiding of the expression of any thing such as delight from (a motive) such as shyness.'

85 The Mountain(-god), though with his desires fulfilled, looked at Menā['s face]. Usually in matters (concerning) their daughters, family-men make their wives their eyes.

Stanza 85: *The Mountain* (Himālaya) *though with his desires fulfilled* (in other words, though resolved to bestow (her)) *looked at Menā's face* (i.e. in his wish to determine the right answer). The reason being : *usually family-men* (householders) *in matters concerning their daughters* (in their daughters' concerns) are described as ones whose *eye* (means of perceiving matters) is their *wife*. In other words, their conduct is submitted to the authority of their spouse.

86 And Menā approved the whole matter desired by her husband. [Those devoted to their husband:] Devoted wives are unswerving [in respect of their husband's wish:] in following their husband's wishes.

Stanza 86: *And Menā approved* (accepted) *the whole matter desired by her husband* (Himālaya). The reason being: those women whose *vow* is simply their *husband are unswerving* (ones in whom there exists no swerving) *in respect of their husband's wish* (desire): that is, are aware of the inclination of their husband's mind.

87 He, having deliberated in his mind ['this is the proper answer to this':] what would be the proper answer to this, at the end of the speech took hold of his auspiciously adorned daughter.

Stanza 87: *He* (Himālaya) *at the end of the speech* (at the conclusion of the sage's utterance) *having deliberated* (having reflected) *in his mind* (in his thoughts) *that this* (the bestowal about to be declared in the following stanza) *would be the proper* (not lacking in propriety) *answer to this* (to the sage's utterance), *took hold of* (grasped in his arms) *his auspiciously adorned* (adorned so that there was auspiciousness) *daughter.*

88 'Come, dear child, you are destined as alms for the Supreme Godhead; the Sages are the petitioners—I have won the reward of (being) a householder.'

Stanza 88: O *dear child* (daughter) *come* (approach). *You are destined* (fixed upon) *as alms for the Supreme Godhead* (for Śiva)—i.e. because of the saying that 'the alms given to an ascetic may be anything at all from a gem to a clump of grass.' *The Sages are the petitioners* (are (here) to sue). *I have won the reward of a householder* (of one in (charge of) a house). In other words, because it is liberating in this world and the next, the bestowing of a daughter upon a worthy recipient is the reward of being a householder.

89 Having said this much to his daughter, the Mountain spoke to the Sages, 'Herewith the bride of the Three-Eyed God salutes you all.'

Stanza 89: *The Mountain* (Himālaya) *having said this much* (the foregoing words) *to his daughter, spoke to the Sages.* In what terms?— *'Herewith the bride of the Three-Eyed* God (the wife of Tryambaka) salutes you all.' By saying 'the bride of the Three-Eyed God' as if it were an accomplished fact, he indicates that the bestowal is immutably determined.

90 They, applauding the Mountain's words, [generous in effecting the wished-for object:] which generously granted their wishes, blessed Ambikā with benedictions whose fulfilment would be immediate.

Stanza 90: *They* (the Sages), *applauding* (praising with 'bravo!') *the Mountain's* (Himālaya's) words (statement), *generous* (noble) *in effecting the wished-for object* (because of performing the desired object). According to Amara '**udāra** is used in the sense of **dātṛ** granting or **mahānt** great, noble'. [*Despite Mallinātha, the former sense is obviously not irrelevant here.*]

pākaḥ *fulfilment* means that which is ripened, i.e. fruit, reward. *With benedictions* (benisons) *whose fulfilment would be immediate* (whose fruit was before the eyes) *they blessed* (congratulated) *Ambikā* (Ambā).

91 Her, when her golden earrings slipped in her anxiety to salute them, as she showed confusion, Arundhatī took upon her lap.

Stanza 91: *Her* (Ambikā), whose *golden* (made out of gold) *earrings* (gold ear-ornaments) *slipped in her anxiety to salute them* (because of intentness upon making obeisance), *as she showed confusion Arundhatī took upon her lap.* The **p** (in **āropayām āsa**) occurs by the rule '(before the causative suffix) for (the final **h** of) **ruh**, there occurs optionally **p**'.

92 And her mother, tearful-faced (and made) distressed by love for her daughter, she set at ease by (describing) the qualities of the suitor who had no other (with) prior (claim on him).

Stanza 92: *And her mother* (the mother (Menā) of her (Ambikā)) because of her *love for her daughter* (affection for her child) *distressed* (afraid that she would be separated), and therefore *tearful-faced* (one on whose face there were tears). **anyapūrva** means 'having another woman as a prior (claim)'. The masculine gender of the prior member of the compound occurs by the rule that 'a pronoun takes the masculine gender [in the sphere of synthetic expression:] when forming part of a compound'. **ananyapūrva** means not being this, and is here used in the genitive. *She set at ease* (without distress) *by the qualities* (such as being the Conqueror of Death) of the suitor (bridegroom) *who had no other with prior claim on him*—in other words, who did not occasion the distress caused by sharing a husband.

93 Being asked the date for the wedding thereupon by Hara's (new) kinsman, they the bark-garmented ones declared (it to be) after three days, and departed.

Stanza 93: *They* (the ascetics) *bark-garmented* (dressed only in bark) *thereupon* (at that very instant) *by Hara's kinsman* (Himālaya) being *asked* (questioned as to what was) *the date for the wedding* (suitable for the wedding). **tryahaḥ** means a group of three days. The compound occurs by the rule that '(words denoting a region or number compound with another word having the same case-relationship) also (*a*) to express the sense that would be expressed by a secondary suffix, (*b*) where there is a further member (added to the compound), (*c*) to express collective sense'. The suffix *ṭac* occurs by the rule that '(the compound-final suffix) *ṭac* occurs after the words **rājan**, **ahan** and **sakhi**'. The singular is

because it is a **dvigu** compound. It is masculine in gender by the rule that '(when at the end of a co-ordinative or determinative compound) the words **rātra**, **ahna** and **aha** occur in the masculine'. Here the word is used in the ablative. *They declared it after* (subsequent to) *three days* (said 'the wedding (shall be) on the fourth day') *and departed* (went away).

94 They, after taking leave of Himālaya and going back to the Trident-bearer and reporting to him that their business was accomplished, dismissed by him rose up to heaven.

Stanza 94: *They* (the Sages) *taking leave* (saying-goodbye with the words 'good, let us go') of *Himālaya, and going back to the Trident-bearer* (Hara), who was at the appointed place [*mentioned in fact in stanza 33*], and reporting (announcing) *to him that their business* (mission) *was accomplished* (completed), *dismissed by him* (by the Trident-bearer) *rose up* (flew up) towards *heaven* (the sky). In this (stanza), since there is a stating of matters in a concise form, the quality known as 'Conciseness' is expressed: to quote—

'Conciseness is declared to be [that which is] the stating of matters in a concise form.'

(The poet now) states that the blessed Paśupati could not bear even a delay of merely three days, because of his longing for her:

95 And Paśupati passed those days with difficulty, longing for union with the Mountain's daughter. What other helpless (person) would such emotions not torment, in that they affect even him who is (so) powerful?

Stanza 95: **utka** means 'of whom the mind is **utka** [raised up, i.e.] eager'. The form is given ready-made by the rule that '**utka** occurs (in the sense of) one who is **un_manas** longing'. *And longing for union with the Mountain's daughter* (eager for marriage with Pārvatī) *Paśupati passed* (spent) *those* (understand 'three') *days with difficulty*. The poet comments: *such emotions* (the Subsidiary (States) such as longing) *what other* (ordinary person) *helpless* (not in control of his senses) *would they not torment* (cause mental disturbance to), *in that* (since) *even him* (the Destroyer of Love) *who is powerful* (is capable—has conquered his senses, in fact) *they affect* (in other words, mentally disturb)?

The embellishment here is Strong Presumption, since from (one) matter, the confirmation of mental disturbance in the All-powerful one, (another matter) the mental disturbance of other people [presents itself:] is inferred on the *a fortiori* principle. As the

sūtra states, 'Strong Presumption is the arising (through inference) of another matter by the stick-and-cake rule.' Some consider it Substantiation, but this should be disregarded, though the arguments (for rejection) are not stated for fear of going on too long.

The metre is Puṣpitāgrā, since this is defined as follows:
'In the odd (lines), after two ns and an r, a y,
And 'in the even (lines), n and j, j, r and g—(make) a Puṣpitāgrā.'

Exercise 1b mahāyāna, yoga, Mahābhārata, Rāmāyaṇa, purāṇa, jāti, Bhīma, Pāṇini, sādhu, Kāśī, Kailāsa, vihāra, mīmāṃsā, agni, ātman, paṇḍita, kṣatriya, vaiśya, śūdra, caṇḍāla, ṛgveda, mudrā, karma, Jagannātha, Gaṅgā, saṃskṛta, prākṛta, ardhamāgadhī, sandhi, aśvamedha, bodhisattva, avagraha, Indra, Kṛṣṇa, Arjuna, Bhagavadgītā, Pañcatantra

In the following sentences words have been separated where appropriate, but the student is of course not expected to have been able to do this for himself:

1 sakhy Anusūye na kevalaṃ tātasya niyogo, mamāpi sahodarasneha eteṣu 2 udakaṃ lambhitā ete grīṣmakālakusumadāyina āśramavṛkṣakāḥ 3 idānīm atikrāntakusumasamayān api vṛkṣakān siñcāmaḥ 4 atipinaddhenaitena valkalena Priyaṃvadayā dṛḍhaṃ pīḍitāsmi 5 tac chithilaya tāvad enat 6 atra tāvat payodharavistārayitāram ātmano yauvanārambham upālabhasva 7 sakhyāv eṣa vāteritapallavāṅgulībhiḥ kim api vyāharatīva māṃ cūtavṛkṣakaḥ

Exercise 2a 1 svairaṃ tamas› īśvarasy› âśvau durjanāḥ śastraiś cirān muñcanti raśmibhya eva 2 aśvāv īśvarasy› aîva svairaṃ śastrai raśmibhyo muñcanti cirād durjanās tamasi 3 svairam ev› ēśvarasya muñcanty aśvau śastrair durjanāś cirāt tamasi raśmibhyaḥ 4 muñcanty eva tamasy aśvau śastrair īśvarasya cirād raśmibhyo durjanāḥ svairam 5 raśmibhyas tamasi śastrair muñcanti cirād eva svairam īśvarasy› âśvau durjanāḥ 6 śastrais tamasi raśmibhyaḥ svairaṃ durjanā īśvarasya cirād aśvau muñcanty eva 7 tamasi durjanā raśmibhyaś cirād īśvarasy› âśvau svairam muñcanti śastrair eva 8 muñcanti durjanā eva raśmibhyo ›śvāv īśvarasya cirāt svairaṃ śastrais tamasi

Exercise 2c 1 bhramasi 2 adhunā ›vagacchāmaḥ 3 tatr› āpi nṛtyati 4 atra vasathaḥ? 5 katham, jayanti? 6 upaviśāvaḥ 7 evaṃ na vadataḥ 8 kiṃ punar api pṛcchasi? 9 atra kiṃ likhāmi? 10 kiṃ na paśyasi? 11 gāyath› êva 12 gacchanty āgacchanti ca (Note the usual order of this pair in Sanskrit.) 13 adhunā jīvati ca śocati ca 14 paśyati vadat› îva ca 15 'kim icchath›?' êti pṛcchanti 16 āgacchant› îti gacchāmaḥ 17 na punar mādyāmaḥ 18 evam api smarāvaḥ—kiṃ smarathaḥ?—'adya n› āgacchat›' îti (Note that the context shows 'you' to be dual.)

Exercise 3b 1 jala;bhojane icchāmaḥ [Note the absence of sandhi.] 2 śīghram aśvaṃ paśyataḥ 3 paṇḍitāḥ kim icchatha? 4 tvāṃ bālam iva krodho jayati 5 kāv ācāryau paśyasi? 6 sūrya iv› ādya candraḥ śobhanaḥ 7 api ramaṇīyaḥ saḥ? 8 ācārya, ko brāhmaṇa ita āgacchati? 9 atra kiṃ phalam? 10 bālāḥ, kva sa ācāryaḥ? 11 kiṃ ramaṇīyāny api vacanāni na smaratha? 12 svalpaṃ phalaṃ paśyāmaḥ 13 api vismitā ācāryāḥ? 14 kṣetra; parvata;vanāni bālau paśyataḥ 15 'sukham sa n› êcchat›' îti kiṃ vadatha? 16 kṣetraṃ gajaṃ nayanti 17 kva punar bhojanam iti māṃ na vadasi 18 vismitaṃ janaṃ brāhmaṇa iva sa naro vadati

Exercise 4b 1 pariśrānto devaḥ—atr› ôpaviśāvaḥ 2 na vismṛtāni janen› aîtāni vacanāni 3 śobhanam ev› aîtat 4 vanaṃ gato ›pi [*or* gatam api] putraṃ smarati 5 ady› aîv› āgatā vayam 6 deva, adhunā ›py etābhyāṃ bālābhyām udyānaṃ na tyaktam 7 eṣa vayasyaiḥ saha tiṣṭhati 8 atra kim adbhutam?—prathamam eva dṛṣṭo may›› aîṣa naraḥ 9 eṣa āgata eva devaś Candraguptaḥ 10 dṛṣṭaṃ kutūhalen› âsmābhir udyānam 11 vanaṃ v››ôdyānaṃ vā gataḥ 12 vayasyāḥ, dūram eten› âśvena vayam ānītāḥ 13 kṛtaṃ saṃdehena—etau jīvitāv āgacchataḥ śiṣyau 14 ady› âpi sukhen› aîva tad adbhutaṃ darśanaṃ smarāmaḥ 15 jitās te viṣādena 16 vismitā apy etena darśanena, prayatnaṃ na tyajanti

Exercise 5b 1 andhaḥ khalv asi 2 asmād gṛhād vanāni sa nītaḥ 3 tair apy udyānaṃ gatvā pāpā gṛhītāḥ 4 adbhuto ›nayoḥ krodhaḥ 5 putrāḥ, dṛṣṭāḥ stha 6 santi tv asmākaṃ Candanadāsasya gṛhe mitrāṇi 7 pariśrānto ›sm› îti pṛcchāmi 8 sarveṣu deśasya mārgeṣu dṛṣṭam idam asmābhiḥ 9 deva, sa ev› âsmi kumāraḥ 10 andhasya pādayoḥ patati 11 sarve mayā ken› âpy upāyena dṛṣṭāḥ 12 krodhāy› aîtat kumārasya prativacanam 13 śrutvā tv etan mārga upaviśanti 14 Kalahaṃsaka,

na naḥ kutūhalaṃ pustakeṣu 15 ekasminn ev› ôdyāne puṣpāṇi kānicid bhavanti 16 dṛṣṭvā ›pi sarvaṃ n› aîva kiṃcid vadati kumāraḥ 17 kathaṃ saṃdeha ev› âtra te? 18 hā Makaranda, hā Kalahaṃsaka, gato vāṃ vayasyaḥ [Note that 'your' must be dual.] 19 kumāreṇa tv anyasmin deśe sthitvā sarvaṃ pāpasya prativacanaṃ śrutam 20 krodhe kiṃ phalam eṣa paśyati?

Exercise 6b 1 āśrama-mṛgo ›yam 2 kṛtaḥ kāry›-ārambhaḥ 3 ayam amātya:Rākṣasas tiṣṭhati 4 mūḍha, n› âyaṃ parihāsa-kālaḥ 5 iyaṃ tarhi kasya mudrā? 6 abhijñaḥ khalv asi loka-vyavahārāṇām 7 tat kiṃ na parigṛhītam asmad-vacanaṃ paura:janena? 8 aho, pravāta-subhago ›yaṃ van›-ôddeśaḥ 9 alam āśaṅkayā 10 labdhaṃ netra-nirvāṇam 11 kathaṃ na paśyasi Rāmasy› âvasthām? 12 Śārṅgarava, sthāne khalu pura-praveśāt tav› ēdṛśaḥ saṃvegaḥ 13 asty etat kula-vrataṃ Pauravāṇām 14 bhadre, prathitaṃ Duḥṣanta-caritaṃ prajāsu 15 tat kṛtam idānīm āśā:vyasanena 16 na khalu satyam eva tāpasa-kanyāyām abhilāṣo me 17 candr›-ôparāgaṃ prati tu, ken› âpi vipralabdhā ›si 18 ih› aîva priyā-paribhukte latāmaṇḍape muhūrtaṃ tiṣṭhāmi

Exercise 7b 1 Ātreyy asmi 2 vardhayasi me kutūhalam 3 tad idaṃ sarasī-tīram 4 yāvad etāś chāyām āśritaḥ pratipālayāmi 5 kṣudra:jana-kṣuṇṇa eṣa mārgaḥ 6 vyaktam etāny api Cāṇakya-prayuktena vaṇijā ›smāsu vikrītāni 7 aho, darśito mitra-snehaḥ 8 śirasi bhayaṃ dūre tat-pratīkāraḥ 9 sakhi Madayantike, svāgatam. anugṛhītam asmad-gṛhraṃ bhavatyā 10 eṣa vivāda eva māṃ pratyāyayati 11 samid-āharaṇāya prasthitāv āvām [āharaṇ›-ârtham would also do. Note samid from samidh by external sandhi.] 12 kimarthaṃ bhavatībhyāṃ pratiṣiddho ›smi? 13 Kalahaṃsaka:Makaranda-praveś›-âvasare tat su:vihitam 14 katham, tātena dhṛta:pūrvam idam ābharaṇam? 15 niyukt›› aîva mayā tatra tat-priya:sakhī Buddharakṣitā 16 etāv eva Rāmāyaṇa-kathā-puruṣau? 17 anena priya:suhṛdā Siddhārthakena ghātakān vidrāvya vadhya-sthānād apahṛto ›smi 18 anya ev› âyam a:kṣuṇṇaḥ kathā-prakāro bhagavatyāḥ 19 kumāra:Lavaprayukta:Vāruṇ›:âstra-prabhāvaḥ khalv eṣaḥ 20 sa khalu vaidyas tad ev› auṣadhaṃ pāyitaś c› ôparataś ca

Exercise 8b 1 rājñaḥ pratigraho ›yam 2 gato ›ham Avalokitā-janita:kautukaḥ Kāmadev›-āyatanam 3 amātya-nām›-âṅkit›› êyaṃ mudrā 4 pariṣan-nirdiṣṭa:guṇaṃ prabandhaṃ n› âdhigacchāmaḥ 5 nanu yūyam apy anena dharma-karmaṇā pariśrāntāḥ 6 eṣo ›smi Kāmandakī saṃvṛttaḥ. aham apy Avalokitā 7 Vṛṣala, svayam an:abhiyuktānāṃ rājñām ete doṣā bhavanti

8 tat kim avanata:mukha:puṇḍarīkaḥ sthito ›si? 9 tatra hi me priya:suhṛd vaitālika-vyañjanaḥ Stanakalaśo nāma prativasati 10 api vayasyena vidite tad-anvaya:nāmanī? 11 priye, kraur-yam api me tvayi prayuktam anukūla:pariṇāmaṃ saṃvṛttam. tad aham idānīṃ tvayā pratyabhijñātam ātmānam icchāmi 12 Urvaśīgata:manaso ›pi me sa eva devyāṃ bahumānaḥ 13 kiṃ tv araṇya-sado vayam an:abhyasta:ratha-caryāḥ 14 tad asy› aîva tāvad ucchvasita:kusuma-kesarakaṣāya:śītal›:āmoda-vāsit›:ôdyānasya kāñcanāra:pādapasy› âdhastād upaviśāvaḥ 15 vidita:Sītā-vṛttānt›› êyam 16 aye, any›-āsakta:citto devaḥ 17 kiṃ:nāmadheyam etad devyā vratam? 18 sa c› âṅgurīyaka-darśan›:âvasānaḥ śāpaḥ 19 vaimanasya-parīto ›pi priya:da-rśano devaḥ

Exercise 9b 1 api nir_vighnaṃ tapaḥ? 2 vayasya Makaranda, api bhavān utkaṇṭhate Madayantikāyāḥ? 3 kva punar Mālatī Mādhavaṃ prāg dṛṣṭavatī? 4 ārye, eṣa nir_lajjo Lakṣmaṇaḥ praṇamati 5 kiṃ kathayanti bhavantaḥ? 6 atyudāra:prakṛtir Mālatī 7 ramaṇīyāḥ khalv amātya:Bhūrivasor vibhūtayaḥ 8 atidāruṇo jana-saṃmardo vartate 9 Śakun-talāyāḥ prathama:darśana-vṛttāntaṃ kathitavān asmi bhvate 10 bhagavaty Arundhati, Vaidehaḥ Sīradhvajo ›bhivādaye 11 api kṣamante ›smad-upajāpaṃ Candraguptaprakṛtayaḥ? 12 a:saṃnihitam eva māṃ manyate 13 apūrvaḥ ko ›pi bahumāna-hetur guruṣu, Saudhātake 14 eṣa Rākṣasa-prayukto viṣa-kanyayā Parvateśvaraṃ ghātitavān 15 Mādhavasy› âñjalau bakula-mālāṃ nikṣipati 16 diṣṭyā Mahendr›-ôpakāra-paryāptena vikrama-mahimnā vardhate bhavān 17 tataḥ pra-viśati yath››_ôkta:vyāpārā saha sakhībhyāṃ Śakuntalā 18 vayasya, nanv amātya-bhavan›-āsanna:rathyay›› aîva bahuśaḥ saṃcarāvahe—tad upapannam etat 19 Candragupta-prakṛtī-nāṃ hi Cāṇakya-doṣā ev› âparāga-hetavaḥ 20 vayasya, nir_av-agrahaṃ dahati daivam iva dāruṇo vivasvān 21 sādhu Vṛṣala sādhu—mam› aîva hṛdayena saha saṃmantrya saṃdiṣṭavān asi 22 aye, 'Kusumapura-vṛttānta-jño ›haṃ, bhavat-praṇidhiś c›' êti gāthā-›rthaḥ 23 etāv Aditiparivardhita:mandāra:vṛkṣakaṃ Prajāpater āśramapadaṃ praviṣṭau svaḥ 24 imām ugr›:ātapāṃ velāṃ prāyeṇa latā-valaya vatsu Mālinī-tīreṣu sa_sakhī:janā tatrabhavatī gamayati

Exercise 10b 1 āryāḥ paśyata 2 aho mahārghyāṇy ābharaṇāni 3 paśyantī tiṣṭhati 4 tvaratām atrabhavatī 5 trikāladarśibhir munibhir ādiṣṭaḥ sur›:âsura-vimardo bhāvī 6 bahu:pratyavāyaṃ nṛpatvam 7 ata eva bhavad-vidhā mahān-taḥ 8 astu te kārya-siddhiḥ 9 mudrāṃ paripālayann udveṣṭya

darśaya 10 aho viveka-śūnya˜tā mlecchasya 11 nigṛhya śok›-āveśaṃ mām anugacchatam 12 vatsa, kāry›-âbhiyoga ev› âsmān ākulayati, na punar upādhyāya-sahabhūḥ śiṣya:jane duḥśīlatā 13 pariharantam api māṃ Pañcavaṭī-sneho balād ākarṣat› îva 14 aho madhuram āsāṃ darśanam 15 Citralekhe, tvaray› Ôrvaśīm 16 asty etad anyasamādhi-bhīru˜tvaṃ devānām 17 utsarpiṇī khalu mahatāṃ prārthanā 18 sāṃpratam eva Kusumapur›ôparodhanāya pratiṣṭhantām asmad-balāni 19 vismṛtā bhavad-guṇa-pakṣapātinā mayā svāmi-guṇāḥ 20 Priyaṃvadaka, na naḥ kutūhalaṃ sarpeṣu—tat paritoṣya visarjay›aînam 21 Śacī-tīrthe salilaṃ vandamānāyās tava sakhyāḥ paribhraṣṭam 22 vatsa, sāvadhāno bhava 23 kārya-vyagra˜tvān manasaḥ prabhūtatvāc ca praṇidhīnāṃ vismṛtam 24 ārya Jājale, tvam api sa_parijano nivartasva—Bhāgurāyaṇa ev› aîko mām anugacchatu 25 aho śarat:samaya-saṃbhṛta;śobhā˘vibhūtīnāṃ diśām atiśaya:ramaṇīya˜tā 26 tata ekasmād bhitticchidrād gṛhīta:bhakt›˘âvayavānāṃ pipīlikānāṃ niṣkrāmantīnāṃ paṅktim avalokya, 'puruṣa;garbham etad gṛham' iti gṛhīt›;ârthena dāhitaṃ tad eva śayana-gṛham

Exercise 11b 1 dīyatām asmai prativacanam 2 bhrātarāv āvām yamajau 3 na niṣ_prayojanam adhikāra vantaḥ prabhubhir āhūyante 4 atr› aîva sthīyatām 5 yat tad alaṃkaraṇatrayaṃ krītaṃ, tan-madhyād ekaṃ dīyatām 6 vimucyantām abhīśavaḥ 7 kim ucyate 'dhairyam' iti? 8 bhadrās tvaryatāṃ tvaryatām 9 abhivyaktāyāṃ candrikāyāṃ kiṃ dīpikā-paunaruktena? 10 Lātavya, āhūyatām Urvaśī 11 aye, tad idam ābharaṇaṃ yan mayā sva:śarīrād avatārya Rākṣasāya preṣitam 12 ayi vatse, evam ātmā stūyate 13 paritoṣya vikretāraṃ gṛhyatām 14 ārya, asti kaścid yah Kusumapuraṃ gacchati, tata āgacchati vā? 15 praveśyatām 16 kiṃ mṛṣā tarkeṇ› ânviṣyate? 17 'amātya' iti lajjā-karam idānīṃ viśeṣaṇa:padam 18 hanta, mūḍha ev› āsmi, yo ›smin vanecare vayasya:Makarand›-ôcitaṃ vyavaharāmi 19 samarpyatāṃ Rākṣasasya gṛha-janaḥ. anubhūyatāṃ ciraṃ vicitra;phalo rāja-prasādaḥ 20 rakṣyatāṃ para-kalatreṇ› ātamanaḥ kalatraṃ jīvitaṃ ca 21 sa eṣa Kāmandakī-suhṛtputro mahā:māṃsasya paṇāyitā Mādhavaḥ 22 yeṣāṃ antevāsināṃ hastena tat pustakaṃ Bharat›-āśramaṃ preṣitaṃ, teṣām ānuyātrikaś cāpa;pāṇiḥ pramād›âpanodan›-ârtham asmad-bhrātā preṣitaḥ 23 anantaraṃ ca yātrā-bhaṅga-pracalitasya mahataḥ paura:janasya saṃkulena vighaṭitāyāṃ tasyām āgato ›smi 24 mūrkha, anyam eva bhāgam ete tapasvino nirvapanti, yo ratna-rāśīn api vihāy› âbhinandyate 25 evam ātm›-âbhiprāyasaṃbhāvit›; êṣṭa˘jana˘cittavṛttiḥ prārthayitā vipralabhyate

Exercise 12b 1 kiṃ bravīṣi? 2 anena lekhena Rākṣaso jetavyaḥ 3 tatr› aîva Makaranda;Madayantik››-āgamanaṃ yāvat sthātavyam 4 śṛṇuvas tāvat 5 hanta, hṛdayam api me ripubhiḥ svīkṛtam 6 asyām aśoka-cchāyāyām āstām āyuṣmān, yāvat tvām aham Indra-gurave nivedayāmi 7 rakṣaṇīyā Rākṣasasya prāṇā ity āry›ādeśaḥ 8 tad yathā bhavitavyaṃ tathā bhavatu 9 sarvam eva tantram ākulībhūtam 10 kiṃ bhavāṃs tūṣṇīm āste? 11 tad atra vastuny an:upālabhyo Rākṣasaḥ 12 bhadra Bhāsvaraka, bahir nītvā tāvat tāḍyatāṃ yāvat kathyate ›nena 13 śṛṇu vicitram idam 14 asminn eva vetasa;latā-maṇḍape bhavitavyaṃ Śakuntalayā 15 tad idānīṃ sahadharmacāriṇaṃ prati na tvayā manyuḥ karaṇīyaḥ 16 tam ev› ôddeśaṃ gacchāmi yatra me nayanayoḥ sā su:nayanā tiro˘bhūtā 17 āviṣkṛtaṃ kathā-prāvīṇyaṃ vatsena 18 tena hi tat-prayogād ev› âtrabhavataḥ sāmājikān upāsmahe 19 kumāra iv› ân:atikramaṇ˘ıya:vacano bhavān api 20 a:samyak ceṣṭitaṃ priyāṃ samāsādya kāla-haraṇaṃ kurvatā mayā 21 kaṣṭam, ete suhṛd-vyasaneṣu para vad udāsīnāḥ pratyādiśyāmahe vayam anena 22 bhoḥ śreṣṭhin, sa c› âparikleśaḥ katham āvirbhavat› îti nanu praṣṭavyā vayam eva bhavatā 23 yāvad ete Mānas›-ôtsukāḥ patatriṇaḥ saraso n› ôtpatanti, tāvad etebhyaḥ priyā-pravṛttir avagamayitavyā 24 tatas teṣu gṛhīta:saṃjñeṣu bhay›âpadeśād itas tataḥ pradruteṣu Śakaṭadāso vadhyasthānād apanīya Rākṣasaṃ prāpayitavyaḥ 25 yad›› aîv› âpsaras-tīrthāt pratyākhyāna-viklavāṃ Śakuntalām ādāya Dākṣāyaṇīm upagatā Menakā, tad›› aîva dhyānād avagata:vṛttānto ›smi 'Durvāsasaḥ śāpād iyaṃ tapasvinī sahadhamacāriṇā pratyādiṣṭ››' êti

Exercise 13b 1 Vijaye, pratyabhijānāti bhavatī bhūṣaṇam idam? 2 śaṭhaḥ khalv asau baṭuḥ 3 su:vihitaṃ Lavaṅgikayā, yato Mādhav›-ânucaraḥ Kalahaṃsakas tāṃ vihāradāsīṃ Mandārikāṃ kāmayate 4 kva punar māṃ bhavatyaḥ pratipālayiṣyanti? 5 katham, a:dattv›› aîva prativacanaṃ nartitum ārabdhaḥ 6 kathaṃ, madanveṣiṇaḥ sainikās tapo-vanam uparundhanti? 7 kāmam etad abhinandanīyaṃ, tathā ›pi vayam atra madhyasthāḥ 8 n› âticirād amātyo ›smān purātanīm avasthām āropayiṣyati 9 na yuktaṃ prākṛtam api puruṣam avajñātum 10 rājan Candragupta, viditam eva te yathā vayaṃ Malayaketau kiṃ cit kāl›-ântaram uṣitāḥ 11 bho Viṣṇugupta, na māṃ śvapāka-sparśadūṣitaṃ spraṣṭum arhasi 12 vatsa, kaccid abhinanditas tvayā vidhivad asmābhir anuṣṭhita:jāta˘karm›: ādi:kriyaḥ putra eṣa Śākuntaleyaḥ? 13 tad anujānīhi māṃ gamanāya 14 na śaknumo vayam āryasya vācā vācam atiśayitum 15 yady evam abhiyoga-kālam āryaḥ paśyati, tat kim

āsyate? 16 bhadra, praviśa–lapsyase śrotāraṃ jñātāraṃ ca 17
'idānīm eva duhitaram atithi-satkārāy› ādiśya, daivam asyāḥ
pratikūlaṃ śamayituṃ Somatīrthaṃ gataḥ'–'yady evaṃ, tām eva
drakṣyāmi' 18 sakhe, kim a:śraddadhānaḥ pṛcchasi? 19 kim
a:kṣatriyā pṛthivī, yad evam udghuṣyate? 20 bhadra, kasmiṃś
cid āpta:jan›ânuṣṭheye karmaṇi tvāṃ vyāpārayitum icchāmi 21
sa cen muni-dauhitras tal:lakṣaṇ›-ôpapanno bhavati tataḥ prati-
nandya śuddhāntam enāṃ praveśayiṣyasi 22 tat kim ujjihāna:jī-
vitāṃ varākīṃ n› ânukampase? 23 na niṣ_parigrahaṃ sthāna-
bhraṃśaḥ pīḍayiṣyati 24 Candragupta-śarīram abhidrogdhum
asmat-prayuktānāṃ tīkṣṇa:rasa-d›:ādīnām upasaṃgrah›-ârthaṃ
prakṛty-upajāp›-ârthaṃ ca mahatā koṣa-saṃcayena sthāpitaḥ
Śakaṭadāsaḥ 25 sakhe Mādhavya, an:avāpta:cakṣuḥˇphalo ›si,
yena tvayā draṣṭavyānāṃ paraṃ na dṛṣṭam 26 bhoḥ śreṣṭhin
Candanadāsa, evaṃ rāj›âpathya-kāriṣu tīkṣṇa:daṇḍo rājā na
marṣayiṣyati Rākṣasa-kalatra-pracchādanaṃ bhavataḥ 27 yato
›mī vyāghr›:ādayo varṇa_mātra-vipralabdhāḥ śṛgālam a:jñātvā
rājānam amuṃ manyante, tad yathā ›yaṃ paricīyate tathā ku-
ruta 28 deva, jīvitu_kāmaḥ ko›nyo devasya śāsanam ul-
laṅghayiṣyati? 29 yady api svāmi-guṇā na śakyante vismar-
tuṃ, tathā ›pi madvijñāpanāṃ mānayitum arhaty āryaḥ

Exercise 14b 1 Lātavya, api jānīte bhavān kasy› âyaṃ bāṇa iti?
2 aye mūrkha, kiṃ bhavān asmākam upādhyāyād dharma-vit
taraḥ? 3 nyaśāmayaṃ ca tasminn āśrame kasya cic cūta-
potakasya cchāyāyāṃ kam apy udvigna:varṇaṃ tāpasam
4 vayasya, aṅgulī-svedena dūṣyerann akṣarāṇi 5 tat ko ›yaṃ
pade pade mahān an:adhyavasāyaḥ? 6 ity uktvā ca sā tāmbūla-
bhājanād ākṛṣya tām adarśayat 7 avasare khalv
anurāg›:ôpakārayor garīyasor upanyāsaḥ 8 Raivataka, ucyatām
asmat-sārathiḥ sa_bāṇa:kārmukaṃ ratham upasthāpay› êti 9 sa
kadācid dhairya-skhalana-vilakṣaḥ kiṃ cid aniṣṭam api samācaret
10 yāvad aśṛṇavaṃ Mālaty ev›âsya manmath›-ônmātha-hetur iti
11 nikhil›:ântaḥpura-svāminī ca tasy› âbhavat 12 ucyatāṃ kiṃ
te bhūyaḥ priyam upakaromi 13 ity abhidhāya kim iyaṃ
vakṣyat› îti man-mukh›-āsakta:dṛṣṭis tūṣṇīm āsīt 14 tat kuto
›smin vipine priyā-pravṛttim āgamayeyam? 15 sa kila kṛpālus
taṃ janam ārdrayā gir›› āśvāsy› ārti-kāraṇaṃ tāṃ gaṇikām apṛc-
chat 16 kumāra, na kadācid api Śakaṭadāso ›mātya:Rākṣasasy›
âgrato 'mayā likhitam' iti pratipatsyate 17 sakhe Bhāgurāyaṇa,
nanv asmākam amātya:Rākṣasaḥ priyatamo hitatamaś ca 18
apayātāyāṃ bhavatyāṃ muhūrtam iva sthitv›› aîkākī 'kim ayam
idānīm ācarat›?' îti saṃjāta:vitarkaḥ pratinivṛtya viṭap›-ântarita:vi-
grahas taṃ pradeśaṃ vyalokayam 19 api nāma mṛgatṛṣṇik›› êva n›

âyam ante prastāvo viṣādāya kalpeta 20 sūry›ôpasthānāt pratinivṛttaṃ Purūravasṃ mām upetya kathyatāṃ kuto bhavatyaḥ paritrātavyā iti 21 ity abhidadhānā madana-mūrchā-kheda-vih›valair aṅgaiḥ kathaṃ cid avalambya tām ev› ôdatiṣṭham. uccalitāyāś ca me durnimitta-nivedakam aspandata dakṣiṇaṃ locanam. upajāta:śaṅkā c› âcintayam 'idam aparaṃ kim apy upakṣiptaṃ daiven›' êti 22 yady asmatto garīyān Rākṣaso ›vagamyate, tadā ›smākam idaṃ śastraṃ tasmai dīyatām 23 sakhe, Candraguptasy› aîva tāvan nagara-praveśāt prabhṛti mat–prayuktais tīkṣṇa:rasa-d›:ādibhiḥ kim anuṣṭhitam iti śrotum icchāmi 24 yadi punar īdṛśaṃ tvām Aikṣvāko rājā Rāmaḥ paśyet tadā ›sya snehena hṛdayam abhiṣyandeta 25 iti vicārayantīm eva mām a:vicārita:guṇa;doṣa˘viśeṣo rūp›-aîka˘pakṣapātī nava:yauvana-sulabhaḥ kusum›āyudhaḥ kusuma-samaya-mada iva madhukarīṃ paravaśām akarot

Exercise 1a महाराज । सीता । रावण । मैथुन । देवनागरी । हिमालय । शिव । कालिदास । गुरु । अशोक । संसार । उपनिषद् । शकुन्तला । चैत्य । पिण्ड । मनुस्मृति । विष्णु । कौटिल्य । संस्कार । अनुस्वार । शक्ति । अश्वघोष । वात्स्यायन । वेदान्त । ब्रह्मन्। चक्र। । चन्द्रगुप्त । कामसूत्र । मन्त्र । विसर्गः । निर्वाण । धर्मशास्त्र । भारतवर्ष । यक्ष । विज्ञानवादिन् ॥

को नियोगो ऽनुष्ठीयताम् ।१ । एवं न्वेतत् ।२ । अनन्तरकरणीयमिदानीमाज्ञापयत्वार्यः ।३ । अथ कतरं पुनर्ऋतुं समाश्रित्य गास्यामि ।४। ननु प्रथममेवार्येणाज्ञप्तमभिज्ञानशकुन्तलं नामापूर्वं नाटकमभिनीयतामिति ।५। इत इतः प्रियसख्यौ ।६। सखि शकुन्तले त्वत्तो ऽपि तातकण्वस्याश्रमवृक्षकाः प्रिया इति तर्कयामि येन नवमालिकाकुसुमपरिपेलवापि त्वमेतेष्वालवालपूरणेषु नियुक्ता ।७।

Exercise 2a स्वैरं तमसीश्वरस्याश्वौ दुर्जनाः शस्त्रैश्चिरान्मुञ्चन्ति रश्मिभ्य एव ।१। अश्वावीश्वरस्यैव स्वैरं शस्त्रै रश्मिभ्यो मुञ्चन्ति चिराद्दुर्जनास्तमसि ।२। स्वैरमेवेश्वरस्य मुञ्चन्त्यश्वौ शस्त्रैर्दुर्जनाश्चिरात्तमसि रश्मिभ्यः ।३। मुञ्चन्त्येव तमस्यश्वौ शस्त्रैरीश्वरस्य चिराद्रश्मिभ्यो दुर्जनाः स्वैरम् ।४। रश्मिभ्यस्तमसि शस्त्रैर्मुञ्चन्ति चिरादेव स्वैरमीश्वरस्याश्वौ दुर्जनाः ।५। शस्त्रैस्तमसि रश्मिभ्यः स्वैरं दुर्जना ईश्वरस्य चिरादश्वौ मुञ्चन्त्येव ।६। तमसि दुर्जना रश्मिभ्यश्चिरादीश्वरस्याश्वौ स्वैरं मुञ्चन्ति शस्त्रैरेव ।७। मुञ्चन्ति दुर्जना एव रश्मिभ्यो ऽश्वावीश्वरस्य चिरात्स्वैरं शस्त्रैस्तमसि ॥८॥

Exercise 2c भ्रमसि ।१। अधुनावगच्छामः ।२। तत्रापि नृत्यति ।३। अत्र वसथः ।४। कथं जयन्ति ।५। उपविशावः ।६। एवं न वदतः ।७। किं पुनरपि पृच्छसि ।८। अत्र किं लिखामि ।९। किं न पश्यसि ।१०। गायथेव ।११। गच्छन्त्यागच्छन्ति च ।१२। अधुना जीवति च शोचति च ।१३। पश्यति वदतीव च ।१४। किमिच्छथेति पृच्छन्ति ।१५। आगच्छन्तीति गच्छामः ।१६। न पुनर्मोद्यामः ।१७। एवमपि स्मरावः । किं स्मरथः । अद्य नागच्छतीति ॥१८॥

Exercise 3b जलभोजने इच्छाम: ।१। शीघ्रमश्वं पश्यत: ।२। पण्डिता: किमिच्छथ ।३। त्वां बालमिव क्रोधो जयति ।४। कावाचार्यौ पश्यसि ।५। सूर्य इवाद्य चन्द्र: शोभन: ।६। अपि रमणीय: स: ।७। आचार्य को ब्राह्मण इत आगच्छति ।८। अत्र किं फलम् ।९। बाला : क्व स आचार्य: ।१०। किं रमणीयान्यपि वचनानि न स्मरथ ।११। स्वल्पं फलं पश्याम: ।१२। अपि विस्मिता आचार्या: ।१३। क्षेत्रपर्वतवनानि बालौ पश्यत: ।१४। सुखं स नेच्छतीति किं वदथ ।१५। क्षेत्रं गजं नयन्ति ।१६। क्व पुनर्भोजनमिति मां न वदसि ।१७। विस्मितं जनं ब्राह्मण इव स नरो वदति ॥१८॥

Exercise 4b परिश्रान्तो देव:—अत्रोपविशाव: ।१। न विस्मृतानि जनेनैतानि वचनानि ।२। शोभनमेवैतत् ।३। वनं गतो ऽपि (गतमपि) पुत्रं स्मरति ।४। अद्यैवागता वयम् ।५। देव अधुनाप्येताभ्यां बालाभ्यामुद्यानं न त्यक्तम् ।६। एष वयस्यै: सह तिष्ठति ।७। अत्र किमद्भुतम्—प्रथममेव दृष्टो मयैष नर: ।८। एष आगत एव देवश्चन्द्रगुप्त: ।९। दृष्टं कुतूहलेनास्माभिरुद्यानम् ।१०। वनं वोद्यानं वा गत: ।११। वयस्या: दूरमेतेनाश्वेन वयमानीता: ।१२। कृतं संदेहेन—एतौ जीवितावागच्छत: शिष्यौ ।१३। अद्यापि सुखेनैव तदद्भुतं दर्शनं स्मराम: ।१४। जितास्ते विषादेन ।१५। विस्मिता अप्येतेन दर्शनेन प्रयत्नं न त्यजन्ति ॥१६॥

Exercise 5b अन्ध: खल्वसि ।१। अस्माद्ग्रहाद्वनानि स नीत: ।२। तैरप्युद्यानं गत्वा पापा गृहीता: ।३। अद्भुतो ऽनयो: क्रोध: ।४। पुत्रा: दृष्टा: स्थ ।५। सन्ति त्वस्माकं चन्दनदासस्य गृहे मित्राणि ।६। परिश्रान्तो ऽस्मीति पृच्छामि ।७। सर्वेषु देशस्य मार्गेषु दृष्टमिदमस्माभि: ।८। देव स एवास्मि कुमार: ।९। अन्धस्य पादयो: पतति ।१०। सर्वे मया केनाप्युपायेन दृष्टा: ।११। क्रोधायैतत्कुमारस्य प्रतिवचनम् ।१२। श्रुत्वा त्वेतन्मार्ग उपविशन्ति ।१३। कलहंसक न न: कुतूहलं पुस्तकेषु ।१४। एकस्मिन्नेवोद्याने पुष्पाणि कानिचिद्भवन्ति ।१५। दृष्ट्वापि सर्वं नैव किंचिद्वदति कुमार: ।१६। कथं संदेह एवात्र ते ।१७। हा मकरन्द हा कलहंसक गतो वां वयस्य: ।१८। कुमारेण त्वन्यस्मिन्देशे स्थित्वा सर्वं पापस्य प्रतिवचनं श्रुतम् ।१९। क्रोधे किं फलमेष पश्यति ॥२०॥

Exercise 6b आश्रममृगो ऽयम् ।१। कृत: कार्यारम्भ: ।२। अयममात्यराक्षसस्तिष्ठति ।३। मूढ नायं परिहासकाल: ।४। इयं तर्हि कस्य मुद्रा ।५। अभिज्ञ: खल्वसि लोकव्यवहाराणाम् । ६ । तत्किं न परिगृहीतमस्मद्वचनं पौरजनेन ।७। अहो प्रवातसुभगो ऽयं वनोद्देश: ।८। अलमाशङ्कया ।९। लब्धं नेत्रनिर्वाणम् ।१०। कथं न पश्यसि रामस्यावस्थाम् ।११। शार्ङ्गरव स्थाने खलु पुरप्रवेशात्तवेदृश: संवेग: ।१२। अस्त्येतत्कुलव्रतं पौरवाणाम् ।१३। भद्रे प्रथितं दु:षन्तचरितं प्रजासु ।१४। तत्कृतमिदानीमाशाव्यसनेन ।१५। न खलु सत्यमेव तापसकन्यायामभिलाषो मे ।१६। चन्द्रोपरागं प्रति तु केनापि विप्रलब्धासि ।१७। इहैव प्रियापरिभुक्ते लतामण्डपे मुहूर्तं तिष्ठामि ॥१८॥

Exercise 7b आत्रेय्यस्मि ।१। वर्धयसि मे कुतूहलम् ।२। तदिदं सरसीतीरम् ।३। यावदेताश्च्छायामाश्रितः प्रतिपालयामि ।४। क्षुद्रजनक्षुण्ण एष मार्गः ।५। व्यक्तमेतान्यपि चाणक्यप्रयुक्तेन वणिजास्मासु विक्रीतानि । ६ । अहो दर्शितो मित्रस्नेहः ।७। शिरसि भयं दूरे तत्प्रतीकारः ।८। सखि मदयन्तिके स्वागतम् । अनुगृहीतमस्मद्गृहं भवत्या ।९। एष विवाद एव मां प्रत्याययति ।१०। समिदाहरणाय प्रस्थितावावाम् ।११। किमर्थं भवतीभ्यां प्रतिषिद्धो ऽस्मि ।१२। कलहंसकमकरन्दप्रवेशावसरे तत्सुविहितम् ।१३। कथम् तातेन धृतपूर्वमिदमाभरणम् ।१४। नियुक्तैव मया तत्र तत्प्रियसखी बुद्धरक्षिता ।१५। एतावेव रामायणकथापुरुषौ ।१६। अनेन प्रियसुहृदा सिद्धार्थकेन घातकान्विद्राव्य वध्यस्थानादपहृतो ऽस्मि ।१७। अन्य एवायमक्षुण्णः कथाप्रकारो भगवत्याः ।१८। कुमारलवप्रयुक्तवारुणास्त्रप्रभावः खल्वेषः ।१९। स खलु वैद्यस्तदेवौषधं पायितश्चोपरतश्च ॥२०॥

Exercise 8b राज्ञः प्रतिग्रहो ऽयम् ।१। गतो ऽहमवलोकिताजनितकौतुकः कामदेवायतनम् ।२। अमात्यनामाङ्कितेयं मुद्रा ।३। परिषन्निर्दिष्टगुणं प्रबन्धं नाधिगच्छामः ।४। ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः ।५। एषो ऽस्मि कामन्दकी संवृत्तः । अहमप्यवलोकिता ।६। वृषल स्वयमनभियुक्तानां राज्ञामेते दोषा भवन्ति ।७। तत्किमवनतमुखपुण्डरीकः स्थितो ऽसि ।८। तत्र हि मे प्रियसुहृद्वैतालिकव्यञ्जनः स्तनकलशो नाम प्रतिवसति ।९। अपि वयस्येन विदिते तदन्वयनामनी ।१०। प्रिये क्रौर्यमपि मे त्वयि प्रयुक्तमनुकूलपरिणामं संवृत्तम् । तदहमिदानीं त्वया प्रत्यभिज्ञातमात्मानमिच्छामि ।।११।। उर्वशीगतमनसो ऽपि मे स एव देव्यां बहुमानः ।१२। किंत्वरण्यसदो वयमनभ्यस्तरथचर्याः ।१३। तदस्यैव तावदुच्छसितकुसुमकेसरकषायशीतलामोदवासितोद्यानस्य काञ्चनारपादपस्याधस्तादुपविशावः ।१४। विदितसीतावृत्तान्तेयम् ।१५। अये अन्यासक्तचित्तो देवः ।१६। किंनामधेयमेतद्देव्या व्रतम् ।१७। स चाङ्गुरीयकदर्शनावसानः शापः ।१८। वैमनस्यपरीतो ऽपि प्रियदर्शनो देवः ॥१९॥

Exercise 9b अपि निर्विघ्नं तपः ।१। वयस्य मकरन्द अपि भवानुत्कण्ठते मदयन्तिकायाः ।२। क्व पुनर्मालती माधवं प्राग्दृष्टवती ।३। आर्ये एष निर्लज्जो लक्ष्मणः प्रणमति ।४। किं कथयन्ति भवन्तः ।५। अत्युदारप्रकृतिर्मालती ।६। रमणीयाः खल्वमात्यभूरिवसोर्विभूतयः ।७। अतिदारुणो जनसंमर्दो वर्तते ।८। शकुन्तलायाः प्रथमदर्शनवृत्तान्तं कथितवानस्मि भवते ।८। भगवत्यरुन्धति वैदेहः सीरध्वजो ऽभिवादये ।१०। अपि क्षमन्ते ऽस्मदुपजापं चन्द्रगुप्तप्रकृतयः ।११। असंनिहितमेव मां मन्यते ।१२। अपूर्वः को ऽपि बहुमानहेतुर्गुरुषु सौधातके ।१३। एष राक्षसप्रयुक्तो विषकन्यया पर्वतेश्वरं घातितवान् ।१४। माधवस्याञ्जलौ बकुलमालां निक्षिपति ।१५। दिष्ट्या महेन्द्रोपकारपर्याप्तेन विक्रममहिम्ना वर्धते भवान् ।१६। ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यां शकुन्तला ।१७। वयस्य नन्वमात्यभवनासन्नरथ्ययैव बहुशः संचरावहे । तदुपपन्नमेतत् ।१८। चन्द्रगुप्तप्रकृतीनां हि चाणक्यदोषा एवापरागहेतवः ।१९। वयस्य निरवग्रहं दहति दैवमिव दारुणो विवस्वान् ।२०। साधु वृषल साधु । ममैव हृदयेन सह संमन्त्र्य संदिष्टवानसि ।२१।

अये कुसुमपुरवृत्तान्तज्ञो ऽहं भवत्प्रणिधिश्चेति गाथार्थः ।२२। एतावदितिपरिवर्धितमन्दारवृक्षकं प्रजापतेराश्रमपदं प्रविष्टौ स्वः ।२३। इमामुग्रातपां वेलां प्रायेण लतावलयवत्सु मालिनीतीरेषु ससखीजना तत्रभवती गमयति ॥२४॥

Exercise 10b आर्याः पश्यत ।१। अहो महार्घ्याण्याभरणानि ।२। पश्यन्ती तिष्ठति ।३। त्वरतामत्रभवती ।४। त्रिकालदर्शिभिर्मुनिभिरादिष्टः सुरासुरविमर्दो भावी ।५। बह्वप्रत्यवायं नृपत्वम् ।६। अत एव भवद्विधा महान्तः ।७। अस्तु ते कार्यसिद्धिः ।८। मुद्रां परिपालयन्नुद्घाट्य दर्शय ।९। अहो विवेकशून्यता म्लेच्छस्य ।१०। निगृह्य शोकविशं मामनुगच्छतम् ।११। वत्स कार्याभियोग एवास्मानाकुलयति न पुनरुपाध्यायसहभूः शिष्यजने दुःशीलता ।१२। परिहरन्तमपि मां पञ्चवटीस्नेहो बलादाकर्षतीव ।१३। अहो मधुरमासां दर्शनम् ।१४। चित्रलेखे त्वरयोर्वशीम् ।१५। अस्त्येतदन्यसमाधिभीरुत्वं देवानाम् ।१६। उत्सर्पिणी खलु महतां प्रार्थना ।१७। सांप्रतमेव कुसुमपुरोपरोधनाय प्रतिष्ठन्तामस्मद्बलानि ।१८। विस्मृता भवद्गुणपक्षपातिना मया स्वामिगुणाः ।१९। प्रियंवदक न नः कुतूहलं सर्पेषु । तत्परितोष्य विसर्जयैनम् ।२०। शचीतीर्थे सलिलं वन्दमानायास्तव सख्याः परिभ्रष्टम् ।२१। वत्स सावधानो भव ।२२। कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां विस्मृतम् ।२३। आर्य जाजले त्वमपि सपरिजनो निवर्तस्व । भागुरायण एवैको मामनुगच्छतु ।२४। अहो शरत्समयसंभृतशोभाविभूतीनां दिशामतिशयरमणीयता ।२५। तत एकस्माद्भित्तिच्छिद्राद्गृहीतभक्तावयवानां पिपीलिकानां निष्क्रामन्तीनां पङ्क्तिमवलोक्य पुरुषगर्भमेतद्गृहमिति गृहीतार्थेन दाहितं तदेव शयनगृहम् ॥२६॥

Exercise 11b दीयतामस्मै प्रतिवचनम् ।१। भ्रातरावावां यमजौ ।२। न निष्प्रयोजनमधिकारवन्तः प्रभुभिराहूयन्ते ।३। अत्रैव स्थीयताम् ।४। यत्तदलंकरणत्रयं क्रीतं तन्मध्यादेकं दीयताम् ।५। विमुच्यन्तामभीशवः ।६। किमुच्यते धैर्यमिति ।७। भद्रास्त्वर्यतां त्वर्यताम् ।८। अभिव्यक्तायां चन्द्रिकायां किं दीपिकापौनरुक्तेन ।९। लातव्य आहूयतामुर्वशी ।१०। अये तदिदमाभरणं यन्मया स्वशरीरदवतार्य राक्षसाय प्रेषितम् ।११। अयि वत्से एवमात्मा स्तूयते ।१२। परितोष्य विक्रेतारं गृह्यताम् ।१३। आर्य अस्ति कश्चिद्यः कुसुमपुरं गच्छति तत आगच्छति वा ।१४। प्रवेश्यताम् ।१५। किं मृषा तर्केणान्विष्यते ।१६। अमात्य इति लज्जाकरमिदानीं विशेषणपदम् ।१७। हन्त मूढ एवास्मि यो ऽस्मिन्वनेचरे वयस्यमकरन्दोचितं व्यवहरामि ।१८। समर्प्यतां राक्षसस्य गृहजनः । अनुभूयतां चिरं विचित्रफलो राजप्रसादः ।१९। रक्ष्यतां परकलत्रेणात्मनः कलत्रं जीवितं च ।२०। स एष कामन्दकीसुहृत्पुत्रो महामांसस्य पणायिता माधवः ।२१। येषामन्तेवासिनां हस्तेन तत्पुस्तकं भरताश्रमं प्रेषितं तेषामानुयात्रिकश्चापपाणिः प्रमादापनोदनार्थमस्मद्भ्राता प्रेषितः ।२२। अनन्तरं च यात्राभङ्गप्रचलितस्य महतः पौरजनस्य संकुलेन विघटितायां तस्यामागतो ऽस्मि ।२३। मूर्ख अन्यमेव भागमेते तपस्विनो निर्यपन्ति यो रत्नराशीनपि विहायाभिनन्द्यते ।२४। एवमात्माभिप्रायसंभावितेष्टजनचित्तवृत्तिः प्रार्थयिता विप्रलभ्यते ॥२५॥

Exercise 12b किं ब्रवीषि ।१। अनेन लेखेन राक्षसो जेतव्यः ।२। तत्रैव मकरन्दमदयन्तिकागमनं यावत्स्थातव्यम् ।३। शृणुवस्तावत् ।५। हन्त हृदयमपि मे रिपुभिः स्वीकृतम् ।५। अस्यामशोकच्छायायामास्तामायुष्मान्यावत्त्वामहमिन्द्रगुरवे निवेदयामि ।६। रक्षणीया राक्षसस्य प्राणा इत्यार्यादेशः ।७। तद्यथा भवितव्यं तथा भवतु ।८। सर्वमेव तन्त्रमाकुलीभूतम् ।९। किं भवांस्तूष्णीमास्ते ।१०। तदत्र वस्तुन्यनुपालभ्यो राक्षसः ।११। भद्र भास्वरक बहिर्नीत्वा तावत्ताड्यतां यावत्कथ्यते ऽनेन ।१२। शृणु विचित्रमिदम् ।१३। अस्मिन्नेव वेतसलतामण्डपे भवितव्यं शकुन्तलया ।१४। तदिदानीं सहधर्मचारिणं प्रति न त्वया मन्युः करणीयः। १५। तमेवोद्देशं गच्छामि यत्र मे नयनयोः सा सुनयना तिरोभूता ।१६। आविष्कृतं कथाप्रावीण्यं वत्सेन ।१७। तेन हि तत्प्रयोगादेवात्रभवतः सामाजिकानुपास्महे ।१८। कुमार इवानतिक्रमणीयवचनो भवानपि ।१९। असम्यक्वेष्टितं प्रियां समासाद्य कालहरणं कुर्वता मया ।२०। कष्टम् एते सुहृद्व्यसनेषु परवदुदासीनाः प्रत्यादिश्यामहे वयमनेन ।२१। भोः श्रेष्ठिन् स चापरिक्लेशः कथमाविर्भवतीति ननु प्रष्टव्या वयमेव भवता ।२२। यावदेते मानसोत्सुकाः पतत्रिणः सरसो नोत्पतन्ति तावदेतेभ्यः प्रियाप्रवृत्तिरवगमयितव्या ।२३। ततस्तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रद्रुतेषु शकटदासो वध्यस्थानादपनीय राक्षसं प्रापयितव्यः ।२४। यदैवाप्सरस्तीर्थात्प्रत्याख्यानविक्लवां शकुन्तलामादाय दाक्षायणीमुपगता मेनका तदैव ध्यानादवगतवृत्तान्तो ऽस्मि दुर्वाससः शापादियं तपस्विनी सहधर्मचारिणा प्रत्यादिष्टेति ॥२५॥

Exercise 13b विजये प्रत्यभिजानाति भवती भूषणमिदम् ।१। शठः खल्वसौ बटुः ।२। सुविहितं लवङ्गिकया यतो माधवानुचरः कलहंसकस्तां विहारदासीं मन्दारिकां कामयते ।३। क्व पुनर्मां भवत्यः प्रतिपालयिष्यन्ति ।४। कथम् अदत्त्वैव प्रतिवचनं नर्तितुमारब्धः ।५। कथं मदन्वेषिणः सैनिकास्तपोवनमुपरुन्धन्ति ।६। काममेतदभिनन्दनीयं तथापि वयमत्र मध्यस्थाः ।७। नातिचिरादमात्यो ऽस्मान्पुरातनीमवस्थामारोपयिष्यति ।८। न युक्तं प्राकृतमपि पुरुषमवज्ञातुम् ।९। राजन् चन्द्रगुप्त विदितमेव ते यथा वयं मलयकेतौ किंचित्कालान्तरमुषिताः ।१०। भो विष्णुगुप्त न मां श्वपाकस्पर्शदूषितं स्प्रष्टुमर्हसि ।११। वत्स कच्चिदभिनन्दितस्त्वया विधिवदस्माभिरनुष्ठितजातकर्मादिक्रियः पुत्र एष शाकुन्तलेयः ।१२। तदनुजानीहि मां गमनाय ।१३। न शक्नुमो वयमार्यस्य वाचा वाचमतिशयितुम् ।१४। यद्येवमभियोगकालमार्यः पश्यति तत्किमास्यते ।१५। भद्र प्रविश । लप्स्यसे श्रोतारं ज्ञातारं च ।१६। इदानीमेव दुहितरमतिथिसत्कारायादिश्य दैवमस्याः प्रतिकूलं शमयितुं सोमतीर्थं गतः। यद्येवं तामेव द्रक्ष्यामि ।१७। सखे किमश्रद्दधानः पृच्छसि ।१८। किमक्षत्रिया पृथिवी यदेवमुद्घुष्यते ।१९। भद्र कस्मिंश्चिदाप्तजनानुष्ठेये कर्मणि त्वां व्यापारयितुमिच्छामि ।२०। स चेन्मुनिदौहित्रस्तल्लक्षणोपपन्नो भवति ततः प्रतिनन्द्य शुद्धान्तमेनां प्रवेशयिष्यसि ।२१। तत्किमुज्जिहानजीवितां वराकीं नानुकम्पसे ।२२। न निष्परिग्रहं स्थानभ्रंशः पीडयिष्यति ।२३। चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्तानां तीक्ष्णरसदादीनामुपसंग्रहार्थं प्रकृत्युपजापार्थं च महता कोषसंचयेन स्थापितः शकटदासः ।२४। सखे माधव्य

अनवाप्तचक्षुःफलो ऽसि येन त्वया द्रष्टव्यानां परं न दृष्टम् ।२५। भोः श्रेष्ठिन् चन्दनदास एवं राजापथ्यकारिषु तीक्ष्णदण्डो राजा न मर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवतः ।२६। यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः शृगालमज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा कुरुत ।२७। देव जीवितुकामः को ऽन्यो देवस्य शासनमुल्लङ्घयिष्यति ।२८। यद्यपि स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मद्विज्ञापनां मानयितुमर्हत्यार्यः ॥२९॥

Exercise 14b लातव्य अपि जानीते भवान्कस्यायं बाण इति ।१। अये मूर्ख किं भवानस्माकमुपाध्यायाद्धर्मवित्तरः ।२। न्यशामयं च तस्मिन्नाश्रमे कस्य चिच्चूतपोतकस्य च्छायायां कमप्युद्विग्नवर्णं तापसम् ।३। वयस्य अङ्गुलीस्वेदेन दूष्येरन्नक्षराणि ।४। तत्को ऽयं पदे पदे महाननध्यवसायः ।५। इत्युक्त्वा च सा ताम्बूलभाजनादाकृष्य तामदर्शयत् ।६। अवसरे खल्वनुरागोपकारयोर्गरीयसोरुपन्यासः ।७। रैवतक उच्यतामस्मत्सारथिः सबाणकार्मुकं रथमुपस्थापयेति ।८। स कदाचिद्धैर्यस्खलनविलक्षः किंचिदनिष्टमपि समाचरेत्।९। यावदशृणवं मालत्येवास्य मन्मथोन्माथहेतुरिति ।१०। निखिलान्तःपुरस्वामिनी च तस्याभवत् ।११। उच्यतां किं ते भूयः प्रियमुपकरोमि ।१२। इत्यभिधाय किमियं वक्ष्यतीति मन्मुखासक्तदृष्टिस्तूष्णीमासीत् ।१३। तत्कुतो ऽस्मिन्विपिने प्रियाप्रवृत्तिमागमयेयम् ।१४। स किल कृपालुस्तं जनमार्द्रया गिराश्वास्यार्तिकारणं तां गणिकामपृच्छत् ।१५। कुमार न कदाचिदपि शकटदासो ऽमात्यराक्षसस्याग्रतो मया लिखितमिति प्रतिपत्स्यते ।१६। सखे भागुरायण नन्वस्माकममात्यराक्षसः प्रियतमो हिततमश्च ।१७। अपयातायां भवत्यां मुहूर्तमिव स्थित्वैकाकी किमयमिदानीमाचरतीति संजातवितर्कः प्रतिनिवृत्य विटपान्तरितविग्रहस्तं प्रदेशं व्यलोकयम् ।१८। अपि नाम मृगतृष्णिकेव नायमन्ते प्रस्तावो विषादाय कल्पेत ।१९। सूर्योपस्थानात्प्रतिनिवृत्तं पुरूरवसं मामुपेत्य कथ्यतां कुतो भवत्यः परित्रातव्या इति ।२०। इत्यभिदधाना मदनमूर्छाखेदविह्वलैरङ्गैः कथंचिदवलम्ब्य तामेवोदतिष्ठम् । उच्चलितायाश्च मे दुर्निमित्तनिवेदकमस्पन्दत दक्षिणं लोचनम् । उपजातशङ्का चाचिन्तयम् इदमपरं किमप्युपक्षिप्तं दैवेनेति ।२१। यद्यस्मत्तो गरीयान्राक्षसो ऽवगम्यते तदास्माकमिदं शस्त्रं तस्मै दीयताम् ।२२। सखे चन्द्रगुप्तस्यैव तावन्नगरप्रवेशात्प्रभृति मत्प्रयुक्तैस्तीक्ष्णरसदादिभिः किमनुष्ठितमिति श्रोतुमिच्छामि ।२३। यदि पुनरीदृशं त्वामैक्ष्वाको राजा रामः पश्येत्तदास्य स्नेहेन हृदयमभिष्यन्देत ।२४। इति विचारयन्तीमेव मामविचारितगुणदोषविशेषो रूपैकपक्षपाती नवयौवनसुलभः कुसुमायुधः कुसुमसमयमद इव मधुकरीं परवशामकरोत् ॥२५॥

Sanskrit–English vocabulary

Alphabetical order

The order of the Sanskrit alphabet is **a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, e, ai, o, au, ṃ, ḥ, k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v, ś, ṣ, s, h.**

The position of anusvāra (**ṃ**) given above applies where the anusvāra is followed by **y, r, l, v, ś, ṣ, s** or **h**. But in accordance with the usual practice of Sanskrit dictionaries, anusvāra before a stop or nasal is given the alphabetical place of the appropriate class nasal. Thus the word saṃtoṣaḥ is treated as if it were santoṣaḥ. (The latter spelling, which better represents the pronunciation of the word, is in fact possible, though hardly ever found nowadays in printed texts.) In looking up a word containing anusvāra, therefore, the anusvāra should be converted mentally into a nasal consonant wherever this is possible.

A similar principle applies in the case of visarga (**ḥ**): **ḥś, ḥṣ** and **ḥs** occupy the position of **śś, ṣṣ** and **ss** respectively. In practice, however, this will cause comparatively little difficulty.

Gender

Substantives ending in a are given as ending in aḥ if masculine and aṃ if neuter. Substantives ending in ā or ī should be assumed to be feminine. The gender of nouns ending in **-in** and **-tṛ** is not normally specified, since these may, if appropriate, be treated as adjectival (with feminines in **-inī** and **-trī**).

Verbs

While a point has been made of quoting the present tense of all verbs listed, it should be mentioned that present stem formations

may sometimes be far less common than the particular form, such as past participle or absolutive, which has led to the inclusion of the verb in the Vocabulary.

अ **a** *negative prefix* not, no, un- *etc.*

अंशुकं **aṃśukaṃ** cloth, garment

अकथयत् **akathayat** *3rd sg. imperf. para. of* **kath**

अकृतार्थ **a:kṛt▷:ârtha** [whose aim is unachieved:] unsuccessful

अक्षमाला **akṣa-mālā** [garland of Eleocarpus seeds:] rosary

अक्षरं **akṣaraṃ** syllable, written character

अगः **agaḥ** [not moving:] mountain

अगस्त्यः **Agastyaḥ** *pr. n.*

अग्नि **agni** *m.* fire

अग्रं **agraṃ** front, top, tip

अग्रतः **agrataḥ** in front of (*gen.*)

अघं **aghaṃ** evil, impurity

अङ्क् **aṅk** (**X aṅkayati**) brand, stamp

अङ्कः **aṅkaḥ** hook; curve of body, lap

अङ्गं **aṅgaṃ** limb, division

अङ्गीकृ **aṅgī˜kṛ** make a part, subordinate; adopt, accept, promise

अङ्गुरीयक **aṅgurīyaka** *m./n.* ring (for finger)

अङ्गुलि **aṅguli** *f. or* **aṅgulī** finger, toe

अङ्गुष्ठः **aṅguṣṭhaḥ** thumb, big toe

अचिर **a:cira** [not long:] soon

अचिरात् **acirāt** after a short while

अचिरेण **acireṇa** within a short while

अञ्चलः **añcalaḥ** border (of dress)

अञ्जलि **añjali** *m.* joined hands

अटवी **aṭavī** *f.* forest

अतः **ataḥ** from this, hence, for this reason; **ata eva** [precisely from this:] that is why

अति **ati** *prefix* excessive(ly), extreme(ly), too, very *etc.*

अतिकृपण **atikṛpaṇa** extremely niggardly

अतिक्रम् **ati + kram** (**I atikrāmati**) go beyond; transgress, go against

अतिक्रान्त **atikrānta** past, bygone

अतिचिर **ati:cira** very long

अतिथि **atithi** *m.* guest; **atithi-satkāraḥ** honouring of guests, hospitality

अतिदारुण ati:dāruṇa [very] dreadful

अतिदीप्त ati:dīpta exceptionally brilliant

अतिदुःखसंवेगः ati:duḥkha-saṃvegaḥ extreme pangs of pain

अतिपातः atipātaḥ lapse, neglect

अतिभूमि atibhūmi *f.* culmination, excess

अतिमात्र ati_mātra [beyond measure:] excessive

अतिवह् ati + vah *caus.* (ativāhayati) spend (time)

अतिशय atiśaya surpassing

अतिशी ati + śī (II atiśete) surpass, triumph over

अतिसृज् ati + sṛj (VI atisṛjati) bestow, lavish

अतीत atīta [ati + ita gone beyond:] past

अतीव atīva excessively, intensely

अत्यन्त aty_anta [beyond limit:] excessive, extreme, intensely, 'terribly'

अत्याहितं atyāhitaṃ calamity, disaster

अत्र atra here, in this, on this; on this matter, about this

अत्रभवन्त् atrabhavant His Honour here

अत्रभवती atrabhavatī Her Honour here, this Lady

अथ atha *introductory or connecting particle* now, next, then

अथवा atha vā or rather, but no, but

अदर्शनं a:darśanaṃ not seeing

अदूरवर्तिन् a:dūra-vartin situated not distant (from)

अद्भुत adbhuta extraordinary

अद्य adya today, now

अद्य प्रभृति adya prabhṛti from today onward

अद्रि adri *m.* rock, mountain

अधस्तात् adhastāt beneath (*gen.*)

अधिक adhika additional, superior

अधिकरणं adhikaraṇaṃ grammatical relationship

अधिकारः adhikāraḥ authority, responsibility, office, job

अधिगम् adhi + gam (I adhigacchati) find, obtain, receive; realise, perceive

अधिपति adhipati *m.* overlord, ruler

अधिरुह् adhi + ruh (I adhirohati) ascend, mount

अधिष्ठातृ adhiṣṭhātṛ *m.* superintending, at the head of

अधी adhī (adhi + i) (II adhīte) study; *caus.* (adhyāpayati) teach

अधुना adhunā now

अधोमुख adho:mukha down-faced, with face bent down

अध्ययनं adhyayanaṃ studying, study

अध्यवसायः adhyavasāyaḥ resolution

अध्यवसित adhyavasita resolved, accomplished, completed

अध्यवसो adhy + ava + so (IV adhyavasyati) resolve, decide, accomplish

अध्युषित adhyuṣita (*p.p. of* adhi + vas) inhabited

अनध्ययनं an:adhyayanaṃ freedom from study, (academic) holiday

अनध्यवसायः an:adhyavasāyaḥ irresolution, hesitation

अनन्तरम् an:antaram [without interval:] immediately

अनपराद्ध an:aparāddha unoffending, innocent

अनर्थः anarthaḥ reverse, disaster

अनादृत्य an:ādṛtya *absolutive* not heeding, without reference to

अनायास an:āyāsa [in which there is no exertion:] not strenuous

अनिमित्त a:nimitta without cause

अनिलः anilaḥ wind, breeze

अनिष्ट an:iṣṭa undesired, unpleasant, dreadful

अनुकम्प् anu + kamp (I anukampate) sympathise with, pity

अनुकारिन् anukārin (anu + kṛ imitate) imitative

अनुकूल anukūla favourable

अनुगम् anu + gam (I anugacchati) follow, attend

अनुग्रह् anu + grah (IX anugṛhṇāti) favour

अनुग्रहः anugrahaḥ favour, kindness

अनुचरः anucaraḥ companion, attendant

अनुजः anujaḥ [born after:] younger brother

अनुज्ञा anu + jñā (IX anujānāti) allow, give leave, assent

अनुतापः anutāpaḥ remorse

अनुत्सेकः an:utsekaḥ [non-arrogance:] modesty

अनुप्रहि anu + pra + hi (V anuprahiṇoti) send (someone after something), despatch

अनुबन्ध् anu + bandh (IX anubadhnāti) pursue, importune

अनुभू anu + bhū (I anubhavati) experience, undergo, 'reap, enjoy'

अनुमन्त्र् anu + mantr (X anumantrayate) consecrate with mantras, bless

अनुयायिन् anuyāyin (anu + yā attend) attendant upon

अनुयुज् anu + yuj (VII anuyuṅkte) question, examine

अनुरागः anurāgaḥ passion, love

अनुरुध् anu + rudh (IV anurudhyate) adhere to, comply with (*acc.*)

अनुरूप anu_rūpa conformable, suitable, proper, appropriate

अनुलिप anu + lip (VI anulimpati) anoint

अनुलेपनं anulepanaṃ ointment

अनुवृत् anu + vṛt (I anuvartate) go after, attend upon

अनुशयः anuśayaḥ consequence, repentance, regret

अनुष्ठा anuṣṭhā (anu + sthā) (I anutiṣṭhati) carry out, perform, act, do

अनुष्ठानं anuṣṭhānaṃ carrying out, [performance of task:] 'duties'

अनुस्मृ anu + smṛ (I anusmarati) remember

अनेक an:eka [not one:] several

अन्तः antaḥ end, boundary, final (syllable of word)

अन्तःपुरं antaḥpuraṃ women's quarters (of palace), harem

अन्तरं antaraṃ interval, juncture, difference; -antaraṃ *ifc.* a different, another

अन्तरात्मन् antar:ātman *m.* soul within, internal feelings

अन्तरित antarita (*p.p. of* antar + i go between) hidden, concealed

अन्तेवासिन् antevāsin [resident] disciple

अन्ध andha blind

अन्य anya *pron.* other, another, else, different

अन्यतरस्याम् anyatarasyām (*gram.*) optionally

अन्यत्र anyatra elsewhere, on *etc.* another

अन्यथा anyathā otherwise, in other circumstances

अन्वमंस्त anvamaṃsta *3rd sg. ātm. s-aorist of* anu + man 'assent, permit'

अन्वयः anvayaḥ succession, lineage, family

अन्वित anvita attended by, full of

अन्विष् anviṣ (anu + iṣ) (I anveṣate) look for, search for, enquire
अन्वेषिन् anveṣin searching for
अपकारः apakāraḥ doing harm, injury, ruination
अपकारिन् apakārin (*from* apa kṛ 'do harm') harming, offending
अपक्रम् apa + kram (I apakrāmati) go away, withdraw
अपत्यं apatyaṃ offspring
अपथ्य a:pathya unwholesome
अपथ्यकारिन् apathya-kārin doing what is inimical (to king), traitor
अपदेशः apadeśaḥ pretence, pretext
अपनी apa + nī (I apanayati) remove, take away
अपनोदनं apanodanaṃ driving away
अपया apa + yā (II apayāti) go away, depart
अपर apara other, different
अपरक्त aparakta disaffected, disloyal
अपरागः aparāgaḥ disaffection, disloyalty
अपराद्ध aparāddha having offended, guilty
अपराधः aparādhaḥ offence, guilt
अपराधिन् aparādhin offending, guilty
अपरिक्लेशः a:parikleśaḥ lack of vexation
अपर्याप्त a:paryāpta inadequate
अपवादिन् apavādin decrying
अपवारित apavārita hidden
अपवाहित apavāhita *p.p. of caus. of* apa + vah 'carry off'
अपश्यत् apaśyat *3rd sg. imperf. para. of* dṛś 'see'
अपसर्पणं apasarpaṇaṃ getting away, escape
अपसृप् apa + sṛp (I apasarpati) get away, escape
अपहृ apa + hṛ (I apaharati) carry off
अपह्नु apa + hnu (II apahnute) conceal
अपाप a:pāpa without sin, guiltless
अपि api *enclitic* also, too, as well, alike, and; even, though, however; *gives indefinite sense to interrog. pronouns*; api *non-enclitic marks a question*
अपि नाम api nāma *with opt.* could it be that?, if only!
अपूपः apūpaḥ cake: *see* daṇḍāpūpikā

अपूर्व a:pūrva unprecedented, strange

अपेक्षा apekṣā consideration, regard

अपेत apeta (apa + ita) departed; free from *(abl.)*, lacking

अप्रमादिन् a:pramādin [not negligent:] vigilant

अप्सरस् apsaras *f.* nymph (of heaven)

अभिघ्रा abhi + ghrā (I abhijighrati) smell

अभिज्ञ abhijña knowing, conversant with *(gen.)*

अभिद्रुह् abhi + druh (IV abhidruhyate) do violence to

अभिधा abhi + dhā (III abhidadhāti/abhidhatte) tell, say, speak

अभिधानं abhidhānam appellation, name; speaking, stating

अभिनन्द् abhi + nand (I abhinandati) rejoice in, greet with enthusiasm, prize

अभीनिविष्ट abhiniviṣṭa concentrated, intent

अभिप्रायः abhiprāyaḥ inclination, will, intention

अभिप्रेतं abhipretam [thing willed:] wish

अभिभू abhi + bhū (I abhibhavati) overpower

अभिमत abhimata respected, honoured

अभियुक्त abhiyukta diligent

अभियोक्तृ abhiyoktṛ attacker

अभियोगः abhiyogaḥ intentness, preoccupation; assault, attack

अभिलष् abhi + laṣ (I abhilaṣati) wish for, crave, hanker after

अभिलाषः abhilāṣaḥ craving, passion for *(loc.)*

अभिलाषिन् abhilāṣin desirous, anxious

अभिलिख् abhi + likh (VI abhilikhati) draw (picture)

अभिवद् abhi + vad *caus.* (abhivādayate) greet

अभिवृत् abhi + vṛt (I abhivartate) approach, go towards, make for

अभिव्यक्त abhivyakta manifest, visible

अभिष्यन्द् abhiṣyand (abhi + syand) (I abhiṣyandate) flow

अभिसंधि abhisaṃdhi *m.* agreement, condition

अभिहित abhihita *p.p. of* abhidhā

अभीप्सित abhīpsita desired; abhīpsitam [thing desired:] desire

अभीशु abhīśu *m.* rein, bridle

अभूत् abhūt *3rd sg. aorist of* bhū

अभ्यस्त abhyasta practised, familiar

अभ्रं abhram cloud

अमरः Amaraḥ *author of the* Amarakośaḥ

अमात्यः amātyaḥ minister (of king)

अमी अमुम् अमुष्य amī, amum, amuṣya *forms of* asau

अमृतं amṛtam nectar, ambrosia

अम्बा ambā mother

अम्बा अम्बिका Ambā, Ambikā *pr. n.*

अयम् ayam *pron.* this, this one, he; here (is), see, hereby

अयशस् a:yaśas *n.* [non-fame:] disgrace

अयि ayi ha!, ah!

अयुक्त a:yukta [not right:] wrong

अयुज् a:yuj uneven, odd

अयोध्या Ayodhyā *name of a city* (Oudh)

अये aye ah!, oh!

अरण्यं araṇyam forest

अरि ari *m.* enemy

अरुन्धती Arundhatī *pr. n.*

अर्थः arthaḥ matter, business; object, purpose, point, aim, interests; meaning, sense; wealth, property

अर्थम् -artham *ifc.* for the sake of, in order to

अर्थान्तरन्यासः arth›-ântara-nyāsaḥ (*lit. crit*) Substantiation

अर्थापत्ति arth›-āpatti *f.* (*lit. crit.*) Strong Presumption

अर्थिन् arthin having an object, wanting, petitioning

अर्थोत्सर्गः arth›-ôtsargaḥ expenditure of money

अर्धः ardhaḥ half (portion)

अर्धरात्रः ardharātraḥ midnight

अर्पयति arpayati *caus. of* ṛ

अर्ह् arh (I arhati) be worthy; be able, 'aspire to'; should, ought

अर्ह arha deserving, meriting; proper, deserved

अलंकरणं alaṃkaraṇam ornament

अलंकारः alaṃkāraḥ ornament; (*lit. crit.*) embellishment, literary figure

अलंकृ alam + kṛ (VIII alaṃkaroti) adorn, embellish

अलम् alam enough; + *instr.* enough of, do not *etc.*; + *inf.* capable of

अल्प alpa small

अवकाशः avakāśaḥ space, scope

अवगम् ava + gam understand, learn, know; suppose, consider

अवगम् ava + gam *caus.* (avagamayati) procure

अवगाह् ava + gāh (I avagāhate) plunge into, bathe in (*acc.*)

अवग्रहः avagrahaḥ obstacle, restraint; separation (of words)

अवचयः avacayaḥ gathering, picking

अवज्ञा ava + jñā (IX avajānāti) despise

अवज्ञा avajñā contempt

अवतॄ ava + tṝ *caus.* (avatārayati) remove

अवधृ ava + dhṛ *caus.* (avadhārayati) determine, resolve

अवनत avanata (*p.p. of* ava + nam) bent down

अवयवः avayavaḥ portion, particle, member

अवरुह् ava + ruh *caus.* (avaropayati) cause to descend, dismiss from office

अवलम्ब् ava + lamb (I avalambate) cling to, hold on to; adopt (position)

अवलोक् ava + lok (X avalokayati) see, look at

अवलोकनं avalokanaṃ looking at, gazing on

अवलोकिता Avalokitā *pr. n.*

अवश a:vaśa powerless, helpless

अवश्यम् avaśyam necessarily

अवसरः avasaraḥ opportunity, occasion, right moment, time (for)

अवसरे avasare at the right moment, opportune

अवसानं avasānaṃ termination, end, conclusion

अवसित avasita (*p.p. of* ava + so) terminated, over, fulfilled

अवस्था ava + sthā stay (in a state), remain

अवस्था avasthā state, condition, period of life

अवहित्थं avahitthaṃ, avahitthā dissimulation

अवाप् avāp (ava + āp) (V avāpnoti) obtain, acquire

अविघ्न a:vighna unhindered

अविद्वान् a:vidvān ignorant

अविनयः a:vinayaḥ lack of breeding, discourtesy

अविप्रतिपन्न a:vipratipanna not uncertain, entirely fixed

अविषयः a:viṣayaḥ [non-sphere:] matter beyond the scope (of)

अवेक्ष् avekṣ (ava + īkṣ) (I avekṣate) watch, watch over

अव्यभिचारिन् a:vyabhicārin undeviating, unswerving

अशरण a:śaraṇa without refuge, helpless
अशरण्य a:śaraṇya without refuge, helpless
अशेष a:śeṣa [without remainder:] complete, whole, all
अशोकः aśokaḥ aśoka-tree
अशोभन a:śobhana unpleasant, awful
अश्रु aśru *n.* tear
अश्रुमुख aśru-mukha tearful-faced
अश्वः aśvaḥ horse
अस् as (II asti) by exist; *may express* 'have' *etc.*
असंतोषः a:saṃtoṣaḥ dissatisfaction
असमर्थ a:samartha incapable
असंभाव्य a:saṃbhāvya incredible
असम्यक् a:samyak wrongly
असु asu *m.* breath; *pl.* life
असुरः asuraḥ demon
असौ asau *pron.* that
अस्त्रं astraṃ missile, weapon
अस्थाः asthāḥ *2nd sg. aorist para. of* sthā
अस्थाने a:sthāne not in place, misplaced, inappropriately
अस्फुट a:sphuṭa unclear, illegible
अस्मत् asmat *stem of 1st pl. pron.* vayam
अस्वस्थशरीर a:svastha:śarīra [whose body is not well:] [physically] unwell
अस्वास्थ्यं a:svāsthyaṃ discomfort, illness
अह् ah *see* āha
अहन् ahan *n. irreg.* day
अहः अह्नः -ahaḥ, -ahnaḥ *ifc. for* ahan
अहमहमिका ahamahamikā rivalry
अहो aho oh!, what a—!; aho bata oh alas!

आ ā + *abl.* up to, until
आकर्णयति ākarṇayati (*denom.*) give ear, listen to
आकारः ākāraḥ form, appearance, (facial) expression
आकाशं ākāśaṃ ether, air, sky
आकुल ākula confused
आकुलयति ākulayati (*denom.*) confuse, disturb
आकुलीभू ākulī~bhū grow confused
आकुलीभूत ākulī~bhūta [being] in confusion
आकृति ākṛti *f.* appearance, figure
आकृष ā + kṛṣ (I ākarṣati) drag, draw
आक्रन्द् ā + krand (I ākrandati) cry out, scream, lament

आख्या ā + khyā (II ākhyāti) declare, tell, announce
आख्या ākhyā appellation, name; :ākhya [having as a name:] called, known as
आगम् ā + gam (I āgacchati) come, approach, arrive
आगम् ā + gam *caus.* (āgamayati) acquire
आगमः āgamaḥ arrival, accession
आगमनं āgamanaṃ coming, arrival
आघ्रा ā + ghrā (I ājighrati) smell
आचक्रन्द् ācakranda *3rd sg. para. perf. of* ākrand
आचर् ā + car (I ācarati) conduct oneself, act, do
आचार्यः ācāryaḥ teacher
आच्छद् ā + chad (X ācchādayati) hide, conceal
आज्ञा ājñā command, order
आज्ञा ā + jñā *caus.* (ājñāpayati) order, say (authoritatively)
आतपः ātapaḥ heat (*esp.* of sun)
आत्मजः ātma-jaḥ [born of oneself:] son
आत्मजा ātma-jā daughter
आत्मन् ātman *m.* self, myself *etc.*
आत्यन्तिक ātyantika (*cf.* atyanta) perpetual, lasting
आत्रेयी Ātreyī *pr. n.*
आदरः ādaraḥ care, respect, trouble, anxiety (to do something); ādaraṃ kṛ take care (to)
आदा ā + dā (III ādatte) take, take hold of, bring
आदि ādi *m.* beginning
आदि :ādi *etc.*
आदिश् ā + diś (VI ādiśati) order, proclaim, direct
आदृ ā + dṛ (IV ādriyate) heed, respect, defer to, refer to
आदेशः ādeśaḥ command, order, instruction
आद्य ādya initial, first, earliest
आधोरणः ādhoraṇaḥ elephant-driver
आनी ā + nī (I ānayati) bring
आनुयात्रिकः ānuyātrikaḥ escort
आप् āp (V āpnoti) obtain, get
आपत् ā + pat (I āpatati) occur, befall, appear suddenly, present oneself
आपतनं āpatanaṃ occurrence, (sudden) appearance, arising
आपत्ति āpatti *f.* (*from* ā + pad) happening, occurrence
आपद् ā + pad (IV āpadyate) atttain, come to, happen, occur

आपन्नसत्त्वा āpanna:sattva [to whom a living creature has occurred:] pregnant
आपीड: āpīḍaḥ, āpīḍakaḥ chaplet, crest
आप्त āpta trustworthy
आप्रछ् ā + prach (VI āpṛcchati) take leave of, say goodbye
आभरणं ābharaṇam ornament, jewel, decoration, insignia
आमन्त्र् ā + mantr (X āmantrayate) salute; take leave of
आमोद: āmodaḥ scent
आयतनं āyatanam abode, [abode of god:] temple
आया ā + yā (II āyāti) come
आयास: āyāsaḥ effort, exertion
आयुधं āyudham weapon
आयुस् āyus *n.* life
आयुष्मन्त् āyuṣmant long-lived, (*of respect*) sire *etc.*
आयोध्यक Āyodhyaka inhabiting Ayodhyā
आरभ् ā + rabh (I ārabhate) undertake, begin, start
आरम्भ: ārambhaḥ beginning, undertaking
आराम: ārāmaḥ pleasure; pleasure-grove, woodland
आरुह् ā + ruh (I ārohati) ascend, climb, mount, get in (to chariot)
आरुह् ā + ruh *caus.* (āropayati) cause to mount, raise on to; *with* śūlam impale
आर्त ārta afflicted, oppressed
आर्ति ārti *f.* affliction, distress
आर्द्र ārdra moist, tender
आर्य ārya noble, honourable
आर्य: āryaḥ Your/His Excellency/Honour, sir, *etc.*
आर्यपुत्र: ārya-putraḥ [son of] nobleman; *voc.* noble sir
आर्या āryā noble lady, Madam, *etc.*
आलक्ष्य ālakṣya discernible, just visible
आलिख् ā + likh (VI ālikhati) draw (picture)
आलिङ्ग् ā + liṅg (I āliṅgati) embrace
आलोक् ā + lok (X ālokayati) gaze, look at
आवास: āvāsaḥ dwelling, house
आविद् ā + vid *caus.* (āvedayati) make known, tell
आविर्भू āvir~bhū become manifest, reveal oneself
आविष्कृ āviṣ~kṛ make manifest, reveal
आवेग: āvegaḥ alarm, agitation
आवेश: āveśaḥ attack (of emotion)

आशङ्क् ā + śaṅk (I āśaṅkate) fear, doubt, suspect, be afraid
आशङ्का āśaṅkā apprehension, fear
आशा āśā hope
आशिस् āśis *f. irreg.* prayer, benediction
आशीर्वादः āśīrvādaḥ blessing, benison
आश्रमः āśramaḥ hermitage; *more widely* one of the four stages of life (of which entering a hermitage is the third)
आश्रमपदं āśrama-padam [site of] hermitage
आश्रि ā + śri (I āśrayati/āśrayate) resort to, take shelter with (*acc.*)
आश्रित्य āśritya [having resorted to:] at, in, by
आश्वस् ā + śvas *caus.* (āśvāsayati) cause to breathe freely, comfort, console
आश्वासः āśvāsaḥ [breathing freely:] feeling of comfort, optimism
आश्वासनं āśvāsanam comforting, consolation
आस् ās (II āste) sit, stay, remain
आसक्त āsakta fastened, fixed, occupied
आसक्ति āsakti *f.* adherence, intentness (on)
आसद् ā + sad *caus.* (āsādayati) reach, overtake; find, acquire
आसनं āsanam seat, couch
आसन्न āsanna near; *ifc.* beside
आसीत् āsīt *3rd sg. imperf. of* as 'be'
आस्कन्द् ā + skand (I āskandati) leap upon, attack
आह āha (*3rd sg. para. perf. of* ah 'say') says, said
आहर -āhara *ifc.* bringer, carrier
आहरणं āharaṇam bringing, fetching
आहारः āhāraḥ fodder
आहितुण्डिकः āhituṇḍikaḥ snake-charmer
आहूय āhūya *absolutive* of āhve
आहृ ā + hṛ (I āharati) bring, fetch
आह्वे ā + hve (I āhvayati) summon, call

इ i (II eti) go
इच्छा icchā wish, desire
इतः itaḥ from here, from this; in this direction, this way, over here; itas tataḥ hither and thither
इतर itara other
इतरेतर itaretara mutual, of/to *etc.* each other

इति iti [thus:] with these words, with this thought *etc.*; *see Chapters 2, 14 and 15*

इत्थम् ittham in this way, so

इत्थंभूत ittham:bhūta [being in this way:] such, so

इदम् idam *n. sg. of* ayam

इदानीम् idānīm now

इन्दु indu *m.* moon

इन्द्रः Indraḥ the god Indra

इन्द्रायुधं Indr›-āyudhaṃ [Indra's weapon:] rainbow

इन्द्रियं indriyaṃ (organ or faculty of) sense

इव iva as it were, as if, like, as, such as, *etc.*

इष् iṣ (VI icchati) want, wish, desire, 'should like'

इषु iṣu *m.* arrow

इष्टं iṣṭaṃ thing wished, wish

इष्टजनः iṣṭa:janaḥ the loved one

इह iha here, in this; in this world

ईक्ष् īkṣ (I īkṣate) look upon, see

ईदृश īdṛśa (*f.* ī) of this kind, such

ईप्सित īpsita desired, wished for

ईषत् īṣat slightly

ईह् īh (I īhate) long for, desire

उक्त ukta *p.p. of* vac

उग्र ugra fierce, grim

उचित ucita suitable, appropriate, proper, right

उच्चल् uccal (ut + cal) (I uccalati) move away; rise

उच्छ्वस् ucchvas (ut + śvas) (II ucchvasiti) breathe, bloom, blossom

उच्छ्वासः ucchvāsaḥ breath

उत् ut *prefix* up *etc.*

उताहो utāho or? (*marking alternative question*)

उत्क utka eager, longing for

उत्कण्ठते utkaṇṭhate *denom.* long for, be in love with (*gen.*)

उत्क्षिप् ut + kṣip (VI utkṣipati) throw up, raise

उत्खात utkhāta (*p.p.* of ut + khā) dug up, uprooted

उत्तम uttama uppermost, supreme, top

उत्तमाङ्गं uttam›:āṅgaṃ [highest limb:] head

उत्तर uttara following, subsequent, further; upper, superior to, above

उत्तरं uttaraṃ answer, reply; consequence, prevalent, result

उत्था utthā (ut + sthā) (I uttiṣṭhati) get up

उत्पत् ut + pat (I utpatati) fly up

उत्पत्ति utpatti *f.* arising
उत्पद् ut + pad (IV utpadyate) arise
उत्पद् ut + pad *caus.* (utpādayati) cause to arise, cause
उत्पीडित utpīḍita squeezed
उत्सर्गः utsargaḥ pouring out, expenditure
उत्सर्पिन् utsarpin (*from* ut + sṛp 'soar up') high-soaring
उत्सवः utsavaḥ festival
उत्साहः utsāhaḥ enthusiasm
उत्सुक utsuka eager
उत्सुकं utsukaṃ eagerness
उदकं udakaṃ water
उदग्र udagra intense
उदपान udapāna *m./n.* well, water-tank
उदयः udayaḥ (*from* ut + i) rising
उदस् udas (ut + as) (IV udasyati) throw up, throw out, push out
उदार udāra noble, generous
उदास udās (ut + ās) (II udāste) sit idle
उदीक्ष् udīkṣ (ut + īkṣ) (I udīkṣate) look at
उद्घातिन् udghātin having elevations, bumpy
उद्घुष् udghuṣ (ut + ghuṣ) (I udghoṣati) cry out
उद्देशः uddeśaḥ region, part, place, spot
उद्धरणं uddharaṇaṃ (*from* ut + hṛ) tearing out, destruction
उद्धा uddhā (ut + hā) (III ujjihīte) rise up, start up; depart
उद्या udyā (ut + yā) (II udyāti) rise up
उद्यानं udyānaṃ garden, park
उद्योगः udyogaḥ exertion
उद्विग्न udvigna distressed, love-sick, melancholy
उद्वेष्ट् udveṣṭ (ut + veṣṭ) *caus.* (udveṣṭayati) unwrap, open (letter)
उन्मत्त unmatta insane, crazed
उन्मनस् un_manas eager, longing
उन्माथः unmāthaḥ shaking up, pangs
उन्मादः unmādaḥ insanity
उन्मुखम् un_mukham [with the face] upwards
उपकारः upakāraḥ help, aiding (of), service
उपकारिन् upakārin helper, ally
उपकृ upa + kṛ (VIII upakaroti) furnish, provide, help
उपक्लृप् upa + kḷp *caus.* (upakalpayati) equip; assign
उपक्षिप् upa + kṣip (VI upakṣipati) hint at

उपगम् upa + gam (I upagacchati) go to, come to, reach, approach

उपग्रह: upagrahaḥ conciliation, winning over

उपचार: upacāraḥ *m.* attendance, treatment; remedy

उपजन् upa + jan (IV upajāyate) come into being, be roused

उपजाप: upajāpaḥ (secret) instigation to rebellion, 'overtures'

उपत्यका upatyakā foothill

उपनयनं upanayanaṃ bringing, carrying

उपनी upa + nī (I upanayati) bring, take, carry, bear; initiate (into adulthood)

उपन्यास: upanyāsaḥ mention, allusion

उपपन्न upapanna suitable, possible; possessed of

उपप्लव: upaplavaḥ affliction, molestation

उपभुज् upa + bhuj (VII upabhuṅkte) enjoy, consume, spend

उपमा upamā simile

उपयेमे upayeme *3rd sg. ātm. perf. of* upa + yam 'marry'

उपयोग: upayogaḥ use, utility

उपरम् upa + ram (I uparamate) cease, die

उपराग: uparāgaḥ eclipse

उपरि upari above, on; about, concerning (*gen.*); after (*abl.*)

उपरुध् upa + rudh (VII uparuṇaddhi) besiege, invade, molest, hinder

उपरोध: uparodhaḥ obstruction, interruption

उपरोधनं uparodhanaṃ besieging

उपलभ् upa + labh (I upalabhate) acquire, ascertain, discover, learn

उपविश् upa + viś (VI upaviśati) sit down

उपश्रु upa + śru (V upaśṛṇoti) hear of, learn of

उपश्लिष् upa + śliṣ *caus.* (upaśleṣayati) cause to come near, bring near

उपसंग्रह: upasaṃgrahaḥ embracing; collecting; looking after

उपसदनं upasadanaṃ respectful salutation

उपसृ upa + sṛ (I upasarati) go up to, approach

उपस्था upa + sthā (I upatiṣṭhate) stand near, be at hand; (upatiṣṭhati) attend

उपस्था upa + sthā *caus.* (upasthāpayati) cause to be at hand, bring near

उपस्थानं upasthānaṃ attendance

उपहत upahata struck, hurt, killed
उपहारः upahāraḥ offering up, sacrifice
उपहृ upa + hṛ (I upaharati) offer; offer up, sacrifice
उपाध्यायः upādhyāyaḥ teacher, preceptor
उपायः upāyaḥ means, way, expedient
उपारूढ upārūḍha *p.p. of* upa + ā + ruh 'mount'
उपालभ् upa + ā + labh (I upālabhate) reproach, rebuke, blame
उपास् upās (upa + ās) (II upāste) sit by, wait upon, honour
उपे upe (upa + i) (II upaiti) approach, come to
उपेक्ष् upekṣ (upa + īkṣ) (I upekṣate) overlook, disregard
उपोढ upoḍha (*p.p. of* upa + ūh) produced, increased
उभ ubha (*dual only*) both
उरस् uras *n.* chest, bosom, breast
उर्वशी Urvaśī *pr. n.*
उल्लङ्घ् ullaṅgh (ut + laṅgh) *caus.* (ullaṅghayati) transgress, violate
उशीर uśīra *m./n.* a fragrant root
उषित uṣita *p.p. of* vas

ऊढ ūḍha *p.p. of* vah
ऊर्ध्वम् ūrdhvam after (*abl.*)

ऋ ṛ *caus.* (arpayati) transfer, hand over
ऋणं ṛṇam debt
ऋत्विज् ṛtvij (ṛtvik) *m.* priest
ऋषि ṛṣi *m.* seer, sage

एक eka *pron.* one, a, only, alone, single
एकदा ekadā at one time, once
एकवचनं eka-vacanam (*gram.*) singular (number)
एकाकिन् ekākin alone
एकादश ekādaśa (*f.* ī) eleventh
एतत् etat *n. sg. and stem form of* eṣaḥ
एतावन्त् etāvant this much
एध् edh *caus.* (edhayati) cause to prosper, bless
एनम् enam *enclitic pron.* him, her, it, *etc.*
एव eva *enclitic particle of emphasis* in fact, really, actually, exactly, just, only, entirely, quite, (the) very, the same, it is . . . that, *etc.*
एवम् evam in this way, like this, thus, so, you see how
एषः eṣaḥ *pron.* this, this one, he; here (is), see, herewith

एहि ehi (*2nd sg. para. imperv. of* ā + ī) come

ऐक्ष्वाक Aikṣvāka (*f.* ī) descended from King Ikṣvāku

ओकस् okas *n.* home

औत्सुक्यं autsukyaṃ eagerness, longing

औरस aurasa (*f.* ī) produced from the breast (uras), belonging to oneself

औशनस Auśanasa (*f.* ī) originating from Uśanas

औषधं auṣadhaṃ medicine

क ka *suffix sometimes added to exocentric compounds*

कः kaḥ *interrog. pron.* who? what? which?; kaḥ + api/cit any(one), any(thing), some(one), some(thing), a (certain), a few

कच्चित् kaccit I hope that . . . ?

कञ्चुकिन् kañcukin *m.* chamberlain

कटक kaṭaka *m./n.* (royal) camp

कठोर kaṭhora hard, full-grown

कठोरगर्भ kaṭhora;garbha [with foetus full-grown:] late in pregnancy

कण्ठः kaṇṭhaḥ neck, throat

कण्वः Kaṇvaḥ *pr. n.*

कतम katama *pron.* which?

कतर katara *pron.* which (of two)?

कतिपय katipaya a few

कथ् kath (X kathayati) tell, relate, say, mention, speak of

कथम् katham how?, in what way?, what, . . . ?, why, . . . !

कथंचित् kathaṃ cit, katham api somehow, only just

कथा kathā story, talk, speaking, conversation

कथितं kathitaṃ thing spoken, talk, conversation

कदा kadā when?

कदाचित् kadācit sometimes, perhaps

कनकं kanakaṃ gold

कन्यका kanyakā, kanyā girl, daughter

कम् kam *caus.* (kāmayate) desire, love, be in love with

कमल kamala *m./n.* lotus

कर -kara *ifc.* making, causing

करः karaḥ hand kara-talaḥ palm of the hand

करङ्कः karaṅkaḥ skull, vessel, box

करणं karaṇaṃ doing, performing; sense organ

कराला Karālā *name of a goddess*

कर्णः karṇaḥ ear

कर्तृ kartṛ *m.* doer, agent
कर्मन् karman *n.* deed, task, [the work of:] 'role'
कलकल: kalakalaḥ disturbance, noise
कलत्रं kalatram wife, spouse
कलहंसक: Kalahaṃsakaḥ *pr. n.*
कलिका kalikā bud
कल्प: kalpaḥ sacred precept or practice, rite
कल्याण kalyāṇa (*f.* ī) fair, auspicious, beneficial
कवि kavi *m.* poet, (creative) writer
कश्चित् kaś cit *see* kaḥ + cit
कषाय kaṣāya astringent, sharp(-smelling)
कष्ट kaṣṭa grievous, harsh, disastrous, calamitous
कष्टम् kaṣṭam alas!
काकु kāku *f.* tone of voice
काञ्चनार: kāñcanāraḥ mountain ebony
काण kāṇa one-eyed
कातर kātara timid, nervous
कादम्बिनी kādambinī bank of clouds
काननं kānanam forest
कान्त kānta (*p.p. of* kam) beloved
कापालिक: kāpālikaḥ (repulsive) Śaiva ascetic
काम: kāmaḥ wish, desire, love
काम: Kāmaḥ, Kāma:devaḥ the God of Love
कामम् kāmam at will, wilfully; admittedly, granted that, though
कामयिष्यते kāmayiṣyate *3rd sg. ātm. fut. of* kam
कामिन् kāmin loving, lover
कायस्थ: kāyasthaḥ scribe, letter-writer
कारणं kāraṇam reason, cause; instrument, means
कारिन् kārin doing, doer
कार्त्स्न्यं kārtsnyam totality; kārtsnyena in full
कार्पण्यं kārpaṇyam wretchedness
कार्मुकं kārmukam bow
कार्यं kāryam task, duty, affair, business, matter
काल: kālaḥ time, right time, occasion
कालक्षेप: kāla-kṣepaḥ, kāla-haraṇam wasting of time, delay
काव्यं kāvyam poetry, (creative) literature
काशी kāśī *name of city* (Banaras)
किंवदन्ती kiṃvadantī rumour
किंच kiṃ ca moreover
किंचित् kiṃ cit something; somewhat, slightly

किंतु **kiṃ tu** but

किंनुखलु **kiṃ nu khalu** can it be that?

किम् **kim** (*n. sg. of* kaḥ) what?; why?; *may mark a question; + instr.* what is the point in? what business (have you *etc.*) with?

किमपि **kim api** something; somewhat, at all

किमिति **kim iti** in what terms?; with what in mind? why?

किमुत **kim uta, kiṃ punar** [what then of:] let alone

कियन्त् **kiyant** how much?

किल **kila** it seems that, apparently, I believe

कीदृश **kīdṛśa** (*f.* ī) of what kind? of what kind! what (a)!

कीर्त् **kīrt** (X kīrtayati) declare

कु **ku:** *pejorative prefix* ill

कुटुम्बं **kuṭumbaṃ** household, family

कुटुम्बिन् **kuṭumbin** *m.* householder, family-man

कुट्मल **kuṭmala** *m./n.* bud

कुण्डलं **kuṇḍalaṃ** earring, ear-ornament

कुत: **kutaḥ** from where? from what?; in what direction, whereabouts?

कुतूहलं **kutūhalaṃ** curiosity, interest

कुप् **kup** *caus.* (kopayati) make angry, anger

कुमति **ku:mati** *f.* ill thought, wrong-headedness

कुमार: **kumāraḥ** (well-born) young man, son; prince; Your/His Highness

कुमार: **Kumāraḥ** the Prince (*name of Skanda, god of war*)

कुमारक: **kumārakaḥ** young man, son

कुमारी **kumārī** girl, daughter, princess

कुम्भ: **kumbhaḥ** pot

कुलं **kulaṃ** family, dynasty, house; herd, swarm (of bees)

कुलविद्या **kula-vidyā** learning that is [in a family:] hereditary

कुश: **Kuśaḥ** *pr. n.*

कुशलं **kuśalaṃ** welfare

कुसुमं **kusumaṃ** flower, blossom

कुसुमपुरं **Kusumapuraṃ** 'flower-city' *name of Pāṭaliputra*

कुसुमायुध: **kusum›-āyudhaḥ** [the flower-weaponed:] God of Love

कूलं **kūlaṃ** bank, shore

कृ **kṛ** (VIII karoti) do, act, see to, conduct (affairs); make, cause, contrive; *forms verbal periphrasis with*

abstract or action nouns, e.g. avajñām kṛ feel contempt, despise

कृच्छ्रं kṛcchram hardship; kṛcchrāt with difficulty

कृतम् kṛtam + *instr.* have done with

कृतज्ञ kṛta-jña, kṛta-vedin conscious of [things done for one:] debt, grateful, obliged

कृतज्ञता kṛtajña˜tā gratitude

कृतपुण्य kṛta:puṇya [who has done meritorious things (in a previous life):] fortunate, lucky

कृतिन् kṛtin [having something done:] satisfied, fulfilled

कृपण kṛpaṇa niggardly, wretched

कृपाणः kṛpāṇaḥ sword, (sacrificial) knife; kṛpāṇa: pāṇi *cf. Chapter 15, p. 210*

कृपालु kṛpālu compassionate

कृष्ण kṛṣṇa black

कृष्णशकुनि kṛṣṇa:śakuni *m.* [black bird:] crow

क्ऌप् kḷp (I kalpate) be suitable, conduce to, turn to (*dat.*)

क्ऌप् kḷp *caus.* (kalpayati) arrange, prepare

केतु ketu *m.* flag, banner

केशवः Keśavaḥ *name of the god Kṛṣṇa*

केसरं kesaram hair, filament

कैमुतिकन्यायात् kaimutika:nyāyāt [from the principle kim uta 'let alone':] *a fortiori*

कोपः kopaḥ anger

कोऽपि ko ›pi *see* kaḥ + api

कोमल komala tender

कोलाहलः kolāhalaḥ clamour

कोशः kośaḥ, koṣaḥ treasury, resources, wealth

कौतुकं kautukam curiosity

कौमुदी kaumudī moonlight; day of full moon

क्रिया kriyā doing, performing, effecting, action; rite

क्री krī (IX krīṇāti) buy

क्रीड् krīḍ (I krīḍati) play

क्रोधः krodhaḥ anger

क्रौर्यं krauryam cruelty

क्व kva where? in what?

क्वण् kvaṇ *caus.* (kvāṇayati) [cause to] sound

क्षणः kṣaṇaḥ instant of time, second, moment

क्षत्रियः kṣatriyaḥ [member of] warrior [caste]

क्षम् kṣam (I kṣamate) be patient, endure, tolerate

क्षयः kṣayaḥ destruction, ruin

क्षात्र ksātra (*f.* ī) relating to the kṣatriya caste
क्षितिपति kṣiti-pati *m.* [lord of earth:] king
क्षिप् kṣip (VI kṣipati) throw; waste (time)
क्षिप्र kṣipra swift, quick
क्षिप्रकारिन् kṣipra:kārin [swift-acting:] precipitate
क्षीरवृक्षः kṣīra-vṛkṣaḥ fig-tree
क्षुद् kṣud (I kṣodati) trample, tread
क्षुद्र kṣudra mean, common, low
क्षुध् kṣudh *f.* hunger
क्षेत्रं kṣetraṃ field
क्षेपः kṣepaḥ (*from* kṣip) throwing, wasting

खं khaṃ hole; vacuum; sky, heaven
खद्योतः khadyotaḥ firefly
खलु khalu *confirmatory particle* indeed, of course, after all, certainly, don't forget; **na khalu** certainly not, not at all
खेदः khedaḥ exhaustion
खेल khel (I khelati) play

ग -ga *ifc.* going
गः gaḥ the letter g; (*in prosody*) heavy syllable
गङ्गा Gaṅgā the Ganges
गजः gajaḥ elephant
गडु gaḍu *m.* goitre
गण् gaṇ (X gaṇayati) count
गणना gaṇanā counting
गणिका gaṇikā courtesan
गत gata (*p.p. of* gam) gone; *ifc.* gone to, [being] in, concerning, *etc.*
गन्धः gandhaḥ scent, smell, fragrance
गम् gam (I gacchati) go, attain
गम् gam *caus.* (gamayati) spend, pass (time)
गमनं gamanaṃ going
गरीयांस् garīyāṃs important, considerable; worthy/worthier of respect
गर्भः garbhaḥ womb, foetus; *ifc.* containing
गर्भिन् garbhin [having foetuses:] productive of offspring
गल gal (I galati) drip, slip away
गहनं gahanaṃ dense place, thicket
गात्रं gātraṃ limb, body, 'person'
गाथा gāthā verse (*esp.* in the āryā metre)
गामिन् gāmin going
गार्हस्थ्यं gārhasthyaṃ being a householder
गिर् gir *f.* speech, voice, tone

गिरि **giri** *m.* mountain
गीत **gīta** *p.p.* of gai
गीता **gītā, gīti** *f.* song
गुणः **guṇaḥ** merit, quality, worth; strand, string; '-fold', *e.g.* **tri;guṇa** threefold
गुप् **gup** (*denom. pres.* **gopāyati**) guard; hide
गुरु **guru** heavy, important; *m.* teacher, elder, senior, guardian
गुह्य **guhya** [to be concealed:] secret
गृहं **gṛham** (*m. in pl.*) house, home, household; quarters, chamber
गृहजनः **gṛha-janaḥ** family (*more particularly* wife)
गृहमेधिन् **gṛhamedhin** *m.*, **gṛhasthaḥ** householder
गृहिणी **gṛhiṇī** housewife, wife
गृहीत **gṛhīta** *p.p. of* **grah**
गृहीतार्थ **gṛhīt›;ârtha** [by whom the fact has been grasped:] aware
गै **gai** (**I gāyati**) sing
गो **go** *m.* ox; *f.* cow; **gokulam** herd of cows, cattle
गोपः **gopaḥ** cowherd
गोपनं **gopanam** concealment, hiding
गौतमी **Gautamī** *pr. n.*
गौरवं **gauravam** high esteem, regard, duty of respect [towards an elder]

ग्रह् **grah** (**IX gṛhṇāti**) seize, grasp, take, receive, accept
ग्रहणं **grahaṇam** seizing, taking
ग्रामः **grāmaḥ** village

घटः **ghaṭaḥ** pot
घातकः **ghātakaḥ** executioner
घातयति **ghātayati** *caus. of* **han** 'strike, kill'
घुष् **ghuṣ** (**I ghoṣati**) proclaim
घोषणा **ghoṣaṇā** proclamation
घ्राणं **ghrāṇam** smelling, (sense of) smell

च **ca** *enclitic* and, in addition; . . . **ca** . . . **ca** both . . . and . . . , no sooner . . . than . . .
चक्रवर्तिन् **cakravartin** *m.* emperor
चक्षुस् **cakṣus** *n.* eye
चण्ड **caṇḍa** violent
चतुर् **catur** four
चतुर्थ **caturtha** (*f.* **ī**) fourth
चतुःषष्टि **catuḥ;ṣaṣṭi** *f.* sixty-four
चन्दन **candana** *m./n.* sandal, sandalwood-tree
चन्दनदासः **Candanadāsaḥ** *pr. n.*
चन्द्रः **candraḥ** moon

चन्द्रकेतु Candraketu *m. pr. n.*
चन्द्रगुप्त: Candraguptaḥ *pr. n.*
चान्द्रिका candrikā moonlight
चर् car (I carati) move, go depart; behave, act; do, effect
चरणं caraṇam *m./n.* foot; caraṇa-nikṣepaḥ [putting down of feet:] tread
चरितं caritam conduct, deeds 'story'
चर्या caryā going about, riding (in vehicle)
चल् cal (I calati) stir, move, go away
चाणक्य: Cāṇakyaḥ *pr. n.*
चाप cāpa *m./n.* bow
चामुण्डा Cāmuṇḍā *name of the goddess Durgā*
चिकीर्षितं cikīrṣitam [things desired to be done:] intention
चित् cit *enclitic, gives indefinite sense to interrogative pronouns*
चित्तं cittam thought, mind
चित्तवृत्ति citta-vṛtti *f.* [activity of mind:] mental process, thought
चित्र citra variegated
चित्रं citram picture
चित्रलेखा Citralekhā *pr. n.*
चिन्त् cint (X cintayati) reflect, think (things over), think of
चिन्ता cintā thought, worry
चिर cira long (*of time*)
चिरम् ciram for a long time
चिरस्य cirasya, cirāt after a long time
चीनांशुकं cīn›âṃśukam [Chinese cloth:] silk
चीरं cīram strip of bark (worn by ascetic)
चुर् cur (X corayati) steal
चूत: cūtaḥ mango-tree
चूर्णं cūrṇam powder
चेत् cet *enclitic* if
चेतना cetanā consciousness
चेतस् cetas *n.* mind, heart, intelligence, understanding
चेष्ट् ceṣṭ (I ceṣṭati, ceṣṭate) move, act, behave (towards), treat (*loc.*)
चेष्टा ceṣṭā conduct, action
चेष्टितं ceṣṭitam action
चैत्ररथं caitraratham *pr. n.*

छद्मन् chadman *n.* disguise
छलं chalam fraud, fallacy, error
छाया chāyā shade
छिद् chid (II chinatti) cut, cut out
छिद्रं chidram hole, chink
छिन्न chinna (*p.p. of* chid) cut, divided
छेदिन् chedin cutting out, removing

ज: jaḥ the letter j; (*prosody*) the syllables ⏑ – ⏑

जटा jaṭā matted locks (of ascetic)

जन् jan (IV jāyate) be born, arise, become

जन् jan *caus.* (janayati) cause to arise, cause, beget, produce, rouse

जन: janaḥ person, people, folk; *ifc. gives plural or indefinite sense*

जननं jananaṃ thing producing, 'ground for'

जनयितृ janayitṛ *m.* begetter, father

जनार्दन: Janārdanaḥ *name of Kṛṣṇa*

जन्मन् janman *n.* birth; janma-pratiṣṭhā [birth-foundation:] mother

जय: jayaḥ conquest

जरठ jaraṭha old, decrepit

जलं jalaṃ water

जलधि jaladhi *m.* ocean; the number four

जागृ jāgṛ (II jāgarti) be awake, wake up

जाजलि Jājali *m., pr. n.*

जात jāta (*p.p. of* jan) born, become; jāta-karman *n.* birth-ceremony

जाति jāti *f.* birth

जानकी Jānakī *pr. n.*

जाप्यं jāpyaṃ (muttered) prayer

जाम्बूनद jāmbūnada (*f.* ī) golden

जालं jālaṃ net, lattice, window

जालपाद: jālapādaḥ [web-footed:] goose

जि ji (I jayati) win, conquer, beat, defeat

जिज्ञासा jijñāsā desire to know, wish to determine

जितकाशिन् jita-kāśin flushed with victory, arrogant

जीव् jīv (I jīvati) live, be alive

जीव: jīvaḥ living creature, soul

जीवित jīvita alive

जीवितं jīvitaṃ life

जोषमास् joṣam ās (II joṣam āste) remain silent

ज्ञ -jña *ifc.* knowing, aware of, recognising

ज्ञा jñā (IX jānāti) know, learn, find out, recognise

ज्ञा jñā *caus.* (jñāpayati) make known, announce

ज्ञातृ jñātṛ knower, person to know/understand

ज्ञानं jñānaṃ knowledge, perceiving

ज्ञेय jñeya *ger. of* jñā

ज्यायांस् jyāyāṃs older, elder

ज्योतिस् jyotis *n.* light; heavenly body; jyotiḥ-śāstraṃ astronomy, astrology

ज्योत्स्ना jyotsnā moonlight

झटिति jhaṭiti suddenly, at once

टच् ṭac (*gram.*) the suffix a

तः taḥ *adverbial suffix* from, in respect of *etc.*

तटः taṭaḥ slop, bank

तड् taḍ (X tāḍayati) strike, beat

तत् tat *n. sg. and stem form of* saḥ

तत् tat *connecting particle* then, so

ततः tataḥ from there, from that, thereupon, then, and so, therefore

तत्क्षणम् tat:kṣaṇam at that moment, thereupon

तत्र tatra there, in/on *etc.* that, among them

तत्रभवन्त् tatra:bhavant His Honour [there], that (honourable) man, the revered

तत्रभवती tatra:bhavatī Her Honour [there], that (good) lady

तथा tathā thus, in such a way, so

तथापि tathā ›pi even so, nevertheless, but, yet

तदा tadā then, at that time

तदानीम् tadānīm (*cf.* idānīm) then, at that time; tadānīṃ˜tana belonging to that time, of that period

तद्धितः taddhitaḥ (*gram.*) ['suitable for that':] secondary suffix

तन् tan (VIII tanoti) extend, stretch

तन tana *suffix added to words denoting time*

तनया tanayā daughter

तन्त्रं tantraṃ framework; administration; chapter of a textbook

तपस् tapas *n.* (religious) austerity

तपस्विन् tapasvin practiser of austerities, ascetic; wretched, 'poor'

तपोवनं tapo-vanaṃ ascetics' grove

तम tama *superlative suffix* most, pre-eminently, very

तमस tamas *n.* darkness

तर tara *comparative suffix* more, notably, particularly

तरु taru *m.* tree; taru-gahanaṃ thicket of trees, wood

तर्कः tarkaḥ conjecture

तर्ज् tarj *caus.* (tarjayati) threaten, scold

तर्हि tarhi in that case, then

तल tala *m./n.* palm (of the hand)

तव tava of you, your, of yours

ता tā *abstract noun suffix* -ness *etc.*

तात: tātaḥ (one's own) father

तादृश tādṛśa (*f.* ī) (of) such (a kind), so

तापस: tāpasaḥ ascetic

ताम्बूलं tāmbūlaṃ betel

तारक tāraka causing to cross over, rescuing, liberating

तारका tārakā star; pupil of eye

तावत् tāvat (*n. sg. of* tāvant) during that time, for so long, meanwhile

तावत् tāvat *enclitic* well now, (now) then, to start with, now as for—; + *pres. or imperv.* (I'll) just, (would you) just *etc.*

तावन्त् tāvant that much, so much

तिथि tithi *m. f.* lunar day (*esp. as auspicious date for ceremony*)

तिमिरं timiraṃ darkness

तिरोभू tiro˜bhū (I tirobhavati) become hidden, vanish

तीक्ष्ण tīkṣṇa sharp, severe

तीक्ष्णरस: tīkṣṇa:rasaḥ [sharp liquid:] poison

तीरं tīraṃ bank

तीर्थं tīrthaṃ ford, sacred bathing-place, pool

तु tu *enclitic* but, yet, now

तुच्छ tuccha trifling

तूष्णीमस् tūṣṇīm as, tūṣṇīm bhū fall silent

तूष्णीमास् tūṣṇīm ās remain silent

तृतीय tṛtīya third

तृप् tṛp *caus.* (tarpayati) satisfy

ते te (i) *nom. pl. m. etc. of* saḥ, (ii) *enclitic dat./gen. sg. of* tvam

तेन tena therefore, in that case

तैक्ष्ण्यं taikṣṇyaṃ sharpness

त्यज् tyaj (I tyajati) abandon, quit, leave, give up, sacrifice

त्रयं trayaṃ triad; *ifc.* three

त्रयी trayī triad, the Three (Vedas)

त्रस् tras *caus.* (trāsayati) make afraid, frighten

त्रि tri three

त्रिकालं tri:kālaṃ (*dvigu cpd.*) [the three times:] past, present and future

त्रियामा tri:yāmā [containing three watches:] night

त्रिलोचन: tri:locanaḥ the three-eyed (god), Śiva

त्र्यम्बक: Tryambakaḥ *name of Śiva*

त्र्यहः try;ahaḥ [period of] three days

त्वं tvaṃ *abstract noun suffix*-ness *etc.*

त्वम् tvam (*stem forms* tvat *and* yuṣmat) you

त्वर् tvar (I tvarate) hurry; *caus.* tvarayati

त्वरितम् tvaritam hurriedly, quickly, at once

त्वादृश tvādṛśa (*f.* ī) like you

द -da *ifc.* giving, administering

दक्षिण dakṣiṇa right, on the right hand; **dakṣiṇena** on the right, to the right

दक्षिणापथः dakṣiṇāpathaḥ southern region (of India), the Deccan

दण्डः daṇḍaḥ stick; punishment; vertical stroke (as punctuation mark)

दण्डनीति daṇḍa-nīti *f.* administration of justice, political science

दण्डापूपिका daṇḍāpūpikā [the 'stick-and-cake' principle:] reasoning *a fortiori*

दत्त datta *p.p. of* dā

दधत् dadhat *nom. sg. m. pres. part. para. of* dhā

दन्तः dantaḥ tooth

दम्पति dam-pati *m.* (*Vedic*) lord of the house; *du.* husband and wife

दया dayā pity, compassion

दर्भः darbhaḥ *sg. and pl. a type of* (sacrificial) grass

दर्शनं darśanaṃ (act of) seeing, meeting, sight, appearance; sight (of king or god), audience

दर्शनीय darśanīya worth seeing, attractive

दर्शयति darśayati *caus. of* dṛś

दर्शिन् darśin seeing

दलं dalaṃ petal, leaf

दश daśa ten

दह् dah (I dahati) burn

दह् dah *caus.* (dāhayati) cause to burn

दा dā (III dadāti) give, bestow, direct (gaze)

दाक्षायणी Dākṣāyaṇī [daughter of Dakṣa:] Aditi

दातृ dātṛ giver, granting

दानं dānaṃ gift, bestowal, provision (of)

दायिन् dāyin giving, administering

दाराः dārāḥ *m. pl.* (*N.B. number and gender*) wife

दारुण dāruṇa cruel

दारुवर्मन् Dāruvarman *m., pr. n.*

दासः dāsaḥ slave, servant

दासी dāsī slave girl, servant girl

दिनं **dinaṃ** day
दिवसः **divasaḥ** day
दिव्य **divya** celestial
दिश् **diś (dik)** *f.* direction, cardinal point, region; *pl.* sky, skies
दिष्ट्या **diṣṭyā** [by good luck:] thank heaven that; + **vṛdh** congratulations!
दीपिका **dīpikā** lamp
दीप्त **dīpta** (**dīp** 'blaze, shine') brilliant
दुःखं **duḥkhaṃ** sorrow, unhappiness, pain, distress
दुरात्मन् **dur:ātman** evil-natured, evil, vile
दुर्गं **durgaṃ** [hard to get at:] stronghold, citadel; **durga-saṃskārāḥ** preparation of stronghold, fortification
दुर्निमित्तं **dur:nimittaṃ** ill omen
दुर्बोध **dur:bodha** difficult to understand
दुर्मनस् **dur:manas** in bad spirits, miserable
दुर्मनायते **durmanāyate** *denom.* be miserable
दुर्लभ **dur:labha** hard to obtain, inaccessible
दुर्वासस् **Durvāsas** *m., pr. n.*
दुर्विपाकः **dur:vipākaḥ** cruel turn (of fortune)
दुश्चेष्टितं **duś:ceṣṭitaṃ** mischievous action
दुःशील **duḥ:śīla** bad-tempered, irritable
दुष् **duṣ** *caus.* (**dūṣayati**) spoil, defile
दुष्कर **duṣ:kara** difficult [to do]
दुःषन्तः **Duḥṣantaḥ** *pr. n.*
दुस् **dus** *pejorative prefix* ill, bad, evil, mis- *etc.*; difficult to
दुह् **duh (II dogdhi)** milk; (**dugdhe**) yield milk
दुहितृ **duhitṛ** *f.* daughter
दूर **dūra** far (off), remote; **dūram** (for) a long way; **dūrāt** from afar; **dūre** at a distance, far away
दूरीभवन्तम् **dūrī˜bhavantam** *acc. sg. m. pres. part. of* **dūrī˜bhū** 'be far away'
दृढ **dṛḍha** firm
दृश् **dṛś (I paśyati)** see, look/gaze at/on, watch
दृश् **dṛś** *caus.* (**darśayati**) show, reveal
दृश् **dṛś** *f.* look, glance
दृष्ट **dṛṣṭa** *p.p. of* **dṛś**
दृष्टि **dṛṣṭi** *f.* look, gaze
देवः **devaḥ** god; His/Your Majesty
देवता **devatā** divinity, god
देवतागृहं **devatā-gṛhaṃ** [house of god:] temple
देवपादाः **deva-pādāḥ** the feet (*N.B. pl.*) of Your Majesty,

honorific for Your Majesty
देवरातः Devarātaḥ *pr. n.*
देवी devī goddess; (the) Queen, Her/Your Majesty
देशः deśaḥ place, country
दैवं daivaṃ fate, chance, fortune
दोग्ध्री dogdhrī *f.* of dogdhṛ (doh + tṛ), *agent noun of* duh
दोषः doṣaḥ fault, demerit, blemish, sin, offence, harm
दोहदः dohadaḥ (pregnant) longing
दौहित्रः dauhitraḥ daughter's son, grandson
द्रविणं draviṇaṃ wealth
द्रष्टव्य draṣṭavya *ger. of* dṛś
द्रोहः drohaḥ injury, hostility
द्वन्द्वं dvandvaṃ pair; dvandva-saṃprahāraḥ single combat, duel
द्वयं dvayaṃ couple, pair; *ifc.* two
द्वार् dvār *f.*, dvāraṃ door; dvāra-prakoṣṭhaḥ forecourt
द्वि dvi two
द्विगु dvigu *m.* (*gram.*) numerical compound
द्वितीय dvitīya second, another, a further
द्विष् dviṣ (II dveṣṭi) hate
द्विष् dviṣ (dviṭ) *m.* enemy

धनं dhanaṃ wealth, money
धनुस् dhanus *n.* bow
धन्य dhanya lucky
धर्मः dharmaḥ religious law, duty, piety
धर्मपत्नी dharma-patnī lawful wife
धा dhā (III dadhāti) put, hold, wear
धातु dhātu *m.* (primary) element; (*gram.*) root
धातृ dhātṛ creator, supporter
धात्री dhātrī nurse, foster-mother
धारणं dhāraṇaṃ (dhṛ) holding, wearing
धाव् dhāv (I dhāvati) run
धी dhī *f.* intelligence
धीमन्त् dhīmant intelligent, wise
धीर dhīra steady, firm, resolute, strong
धुरा dhurā pole, yoke, burden
धूम्र dhūmra smoke-coloured, grey
धूर्तः dhūrtaḥ rogue
धूलि dhūli *f.* dust
धृ dhṛ *caus.* (dhārayati, *p.p.* dhārita/dhṛta) hold, carry, wear
धैर्यं dhairyaṃ steadiness, firmness, self-control
ध्यानं dhyānaṃ meditation, meditating
ध्वनि dhvani *m.* sound; (*lit. crit.*) 'Suggestion'

न na not, no, 'fail to'; (*in comparisons*) rather than, than; na kaś cit, na ko ›pi [not anyone]: no one, nobody

नः naḥ the letter n; (*prosody*) the syllables ⏑ ⏑ ⏑

नगरं nagaraṃ, nagarī city, town

नदी nadī river

ननु nanu why! well!; (*in objection or qualification*) surely, rather

नन्दः Nandaḥ *pr. n.*

नन्दनः Nandanaḥ *pr. n.*

नम् nam (I namati) bow, salute

नमस् namas *n.* homage

नमस्कारः namaskāraḥ making obeisance

नयनं nayanaṃ eye

नरः naraḥ man

नरपति narapati *m.* king

नलिनी nalinī lotus

नव nava new, fresh

नवयौवनं nava:yauvanaṃ [fresh] youth

नाट्यं nāṭyaṃ acting, drama

नाम nāma *enclitic* by name; indeed

नामधेयं nāmadheyaṃ appellation, name

नामन् nāman *n.* name; *ifc.* named, called

नारी nārī woman

निकृत् ni + kṛt (VI nikṛntati) cut up, shred

निक्षिप् ni + kṣip (VI nikṣipati) throw, cast into (*loc.*); place, deposit

निक्षेपः nikṣepaḥ (act of) putting down

निखिल nikhila entire

निगडयति nigaḍayati *denom.* fetter, bind

निग्रह् ni + grah (IX nigṛhṇāti) repress, restrain

निघ्नती nighnatī *nom. sg. f. pres. part. para. of* ni + han 'strike'

निज nija one's own

निपातः nipātaḥ (*gram.*) ready-made form, particle

निपुण nipuṇa clever, sharp

निबन्धनं nibandhanaṃ bond

निभृत nibhṛta secret, quiet

निमित्तं nimittaṃ sign, omen; cause, motive

नियत niyata constrained; niyatam necessarily, assuredly

नियुज् ni + yuj (VII niyuṅkte) engage (someone) upon (*loc.*), appoint, set to (doing)

नियोगः niyogaḥ employment, entrusting

नियोज्यः niyojyaḥ servant

निरुणध्मि niruṇadhmi *1st sg. pres. para. of* ni + rudh 'confine, restrain'

निरुत्सुक **nir_utsuka** without eagerness

निर्गम् **nirgam (nis + gam) (I nirgacchati)** go away, retire from (*abl.*)

निर्दय **nir_daya** pitiless, fierce

निर्दिश् **nirdiś (nis + diś) (VI nirdiśati)** designate, specify

निर्भर **nirbhara** excessive, full

निर्भिन्न **nirbhinna** blossomed forth, found out, betrayed

निर्मा **nirmā (nis + mā)(II nirmāti)** create, compose

निर्माणं **nirmāṇaṃ** creation

निर्मित **nirmita** created

निर्वप् **nirvap (nis + vap) (I nirvapati)** sprinkle, offer, donate

निर्वर्ण् **nirvarṇ (nis + varṇ) (X nirvarṇayati)** gaze upon

निर्वाणं **nirvāṇaṃ** bliss

निर्वृत **nirvṛta** content, happy, satisfied

निवासिन् **nivāsin** living (in), inhabitant

निविद् **ni + vid** *caus.* **(niveday-ati)** report, announce, inform someone (*dat./gen.*) of (*acc.*), present someone (*acc.*)

निविश् **ni + viś** *caus.* (niveśayati) cause to settle, put in place

निवृ **ni + vṛ** *caus.* **(nivāra-yati)** ward off, drive off; check, restrain

निवृत् **ni + vṛt (I nivartate)** go back, turn back, return

निवृत् **ni + vṛt** *caus.* **(nivartayati)** turn back (*trans.*)

निवेदक **nivedaka** announcing, indicating

निशम् **ni + śam** *caus.* (niśā-mayati) perceive, observe

निशा **niśā** night

निश्चय: **niścayaḥ** determination, resolve, certainty

निश्चि **niści (nis + ci)** **(V niś-inoti)** ascertain, settle, fix upon

निषिध् **niṣidh (ni + sidh)** **(I niṣedhati)** prohibit, cancel, prevent, check

निष्क्रम् **niṣkram (nis + kram)** **(I niṣkrāmati)** go out of (*abl.*), emerge

निष्पण्ण **niṣpaṇṇa** (*p.p of* nis + pad 'be brought about') completed

निस् **nis** *prefix* without, -less, *etc.*

नि:सह **niḥsaha** weak, exhausted

निहित **nihita** *p.p. of* ni + dhā 'place'

नी **nī (I nayati)** lead, guide, take, carry; + *abstract noun* cause a condition in someone

नीति **nīti** *f.* conduct, policy, political science

नु खलु nu khalu *enclitic, stressing interrogative* now (who *etc.*) I wonder?
नूपुर nūpura *m./n.* (ornamental) anklet
नृत् nṛt (IV nṛtyati) dance
नृपः nṛpaḥ king
नृपति nṛpati *m.* king
नृशंस nṛśaṃsa injurious; *m.* monster
नेतृ netṛ leader
नेत्रं netraṃ eye
नेपथ्यं nepathyaṃ area behind stage
न्यायः nyāyaḥ rule, principle; propriety
न्याय्य nyāyya regular, right, proper
न्यासः nyāsaḥ deposit, pledge
न्यासीकृ nyāsī˜kṛ deposit, entrust

पः paḥ, pakāraḥ the letter p
पक्व pakva cooked, ripe
पक्षः pakṣaḥ wing, 'flank', side
पक्षपातिन् pakṣa-pātin on the side of, partial to
पङ्कजं paṅkajaṃ [mud-born:] lotus
पङ्क्ति paṅkti *f.* row, line
पच् pac (I pacati) cook, ripen (*trans.*); *pass.* be cooked, ripen (*intrans.*)
पञ्च pañca five
पञ्चम pañcama (*f.* ī) fifth
पञ्चवटी Pañcavaṭī *name of a place*
पटः paṭaḥ cloth, robe
पटु paṭu sharp; paṭīyāṃs sharper
पठ् paṭh (I paṭhati) read (aloud), study; cite, mention
पणायितृ paṇāyitṛ hawker
पण्डित paṇḍita clever, learned; *m.* scholar, paṇḍit
पत् pat (I patati) fall, fly
पत् pat *caus.* (pātayati) cause to fall, drop
पतत्रिन् patatrin bird
पति pati, *m.* lord, king; (*irreg.*) husband
पत्त्रं pattraṃ feather; leaf, petal; leaf for writing, 'paper'
पत्नी patnī wife
पथः -pathaḥ (*usually ifc.*) path (*cf.* panthan)
पथ्य pathya suitable, salutary, regular
पदं padaṃ step, footstep, foot; position, site; word, member of nominal compound
पद्मं padmaṃ lotus
पद्मपुरं Padma-puraṃ *name of city*
पन्थन् panthan *m.* (*irreg.*) road, path, way
पयस् payas *n.* water, juice

पर para *pron. adj.* other, another; *m.* stranger; far, ultimate, supreme, great, particularly marked, (+ na) greater than

परम् param beyond, further than (*abl.*)

परतन्त्र para-tantra under another's control, not in control (of)

परत्र paratra elsewhere, in the next world

परवन्त् paravant under another's control; beside oneself, overwhelmed

परवश paravaśa in another's power, helpless

परस्पर paraspara mutual; parasparam one another, each other

पराञ्च् parāñc turned the other way

परापत् parā + pat (I parāpatati) approach, arrive

परिकर्मन् parikarman *n.* preparation

परिकीर्त् pari + kīrt (X parikīrtayati) proclaim, declare

परिक्लृप् pari + kḷp *caus.* (parikalpayati) fix, destine for (*dat.*)

परिक्लेशः parikleśaḥ vexation

परिक्षिप् pari + kṣip (VI parikṣipati) encircle, encompass

परिगम् pari + gam (I parigacchati) surround, encircle

परिग्रह् pari + grah (IX parigṛhṇāti) accept, adopt, possess, occupy

परिग्रहः parigrahaḥ acceptance, welcome; possession, wrapping round, dress

परिचि pari + ci (V paricinoti) become acquainted with, recognise

परिजनः parijanaḥ attendant, servant

परिज्ञानं parijñānaṃ realisation

परिणम् pariṇam (pari + nam) (I pariṇamati) develop, turn out (to be)

परिणयः pariṇayaḥ marriage

परिणामः pariṇāmaḥ development, outcome

परिणी pariṇī (pari + nī) (I pariṇayati) marry

परितुष् pari + tuṣ *caus.* (paritoṣayati) make satisfied, reward, tip

परितोषः paritoṣaḥ satisfaction

परित्यज् pari + tyaj (I parityajati) give up, abandon

परित्यागः parityāgaḥ giving up, sacrificing; liberality

परित्रस्त paritrasta frightened

परित्रै pari + trai (I paritrāyate) rescue, save, protect

परिनिर्वाणं parinirvāṇaṃ complete extinction

परिपाल् pari + pāl (X paripālayati) guard, preserve, keep intact

परिप्लु pari + plu (I pariplavate) float, move restlessly, tremble

परिभुज् pari + bhuj (VII paribhunakti) enjoy

परिभूति paribhūti *f.* humiliation, defeat

परिभ्रंश् pari + bhraṃś (IV paribhraśyate) fall, drop, slip

परिभ्रम् pari + bhram (I paribhramati) wander around

परिमलः parimalaḥ perfume

परिमेय parimeya measurable, limited

परिरक्ष् pari + rakṣ (I parirakṣati) protect, look after, save, spare

परिवाहिन् parivāhin overflowing

परिवृत parivṛta surrounded, having a retinue

परिवृध् pari + vṛdh *caus.* (parivardhayati) cause to grow, tend (plants)

परिश्रमः pariśramaḥ fatigue, exertion

परिश्रान्त pariśrānta exhausted, tired

परिषद् pariṣad *f.* assembly, audience

परिस्फुट parisphuṭa clear, distinct

परिहा pari + hā *passive* (parihīyate) be deficient, be inferior to (*abl.*)

परिहासः parihāsaḥ joke, laughter

परिहृ pari + hṛ (I pariharati) avoid, shun, omit (to do), resist

परीक्ष् parīkṣ (pari + īkṣ) (I parīkṣate) examine, scrutinise; *p.p.* parīkṣita examined, proven

परीत parīta encompassed, overcome

पर्यट् paryaṭ (pari + aṭ) (I paryaṭati) wander about

पर्यन्तः paryantaḥ limit, end; *ifc.* [having as an end:] ending with, up to

पर्याप्त paryāpta sufficient, adequate

पर्वतः parvataḥ mountain

पर्वतेश्वरः Parvateśvaraḥ *pr. n.*

पशु paśu *m.* animal, sacrificial animal

पशुपति Paśupati *m.* [lord of beasts:] *name of Śiva*

पश्चात् paścāt behind, backward; after, afterwards

पश्चात्तापः paścāt:tāpaḥ [afterpain:] remorse

पश्यति paśyati *present of* dṛś 'see'

पा pā (I pibati) drink; *caus.*

(pāyayati) make to drink
पाक: pākaḥ cooking; ripeness, fulfilment
पाठ: pāṭhaḥ recitation, reading; part (in play)
पाणि pāṇi *m.* hand
पाण्डित्यं pāṇḍityaṃ learning, scholarship
पातकं pātakaṃ [causing to fall:] sin, crime
पातिन् pātin falling, flying
पात्रं pātraṃ vessel, receptacle; worthy recipient; actor; pātra-vargaḥ cast (of play)
पाद: pādaḥ foot
पादप: pādapaḥ [drinking by the foot:] tree
पादमूलं pāda-mūlaṃ [foot-root:] feet (*in deferential reference to person*)
पाप pāpa evil, bad, wicked; *m.* villain; *n.* wickedness
पारावत: pārāvataḥ pigeon
पाराशरिन् pārāśarin wandering mendicant
पार्थिव: pārthivaḥ king, ruler
पार्वती Pārvatī *pr. n., wife of Śiva*
पार्श्वं pārśvaṃ flank, side
पाल् pāl (X pālayati) protect
पिण्ड: piṇḍaḥ ball of rice, ritual offering to ancestors
पिण्डपातिन् piṇḍapātin *m.* mendicant
पितृ pitṛ *m.* father; *du.* parents
पिपीलिका pipīlikā ant
पीड् pīḍ (X pīḍayati) squeeze, oppress, torture, grieve
पीडा pīḍā oppression, affliction
पीत pīta *p.p. of* pā 'drink'
पुंलिङ्ग puṃ:liṅga having masculine gender
पुंवन्त् puṃvant (*gram.*) masculine
पुंस् puṃs *m.* (*irreg.*) man, male, masculine
पुंगव: puṃgavaḥ bull
पुण्डरीकं puṇḍarīkaṃ lotus
पुण्डरीक: Puṇḍarīkaḥ *pr. n.*
पुण्य puṇya auspicious, virtuous, holy; *n.* religious merit
पुत्र: putraḥ son
पुत्रिका putrikā, putrī daughter
पुनर् punar again, back (again); *enclitic* however, but, even so, yet, nevertheless
पुनरपि punar api yet again, once more
पुनरु— punar:ukta repeated, redundant
पुर् pur *f.* rampart, city
पुरं puraṃ city

पुर: **puraḥ** forward, in front, immediate, in the East
पुरस्कृत **puraskṛta** placed in front, before the eyes; honoured
पुरस्तात् **purastāt** forward, from there on
पुर:सर: **puraḥsaraḥ** forerunner, attendant; *pl.* entourage
पुरा **purā** formerly, previously, once
पुरातन **purātana** (*f.* ī) former
पुरुष: **puruṣaḥ** man
पुरूरवस् **Purūravas** *m. pr. n.*
पुष् **puṣ** *caus.* (**poṣayati**) cause to thrive, rear
पुष्कल **puṣkala** abundant, strong
पुष्पं **puṣpaṃ** flower
पुष्पिताग्रा **puṣpitāgrā** (*prosody*) *name of a metre*
पुस्तकं **pustakaṃ** book
पू **pū** (**IX punāti/punīte**) purify
पूरयति **pūrayati** *caus. of* **pṝ**
पूर्ण **pūrṇa** full (*p.p. of* **pṝ**)
पूर्व **pūrva** *pron. adj.* previous, earlier, first, prior, foregoing
पूर्वम् **pūrvam** previously, earlier; before (*abl.*)
पृथक् **pṛthak** separately
पृथग्जन: **pṛthag:janaḥ** separate person, ordinary person
पृथिवी **pṛthivī, pṛthvī** earth
पृष्ट **pṛṣṭa** *p.p. of* **prach**
पॄ **pṝ** *caus.* (**pūrayati**) fill, fulfil, 'enrich'
पोतक: **potakaḥ** young animal/plant
पौनरुक्तं **paunaruktaṃ** redundancy
पौर **paura** urban; *m.* citizen; **paura:janaḥ** townsfolk
पौरव **Paurava** (*f.* ī) descended from Puru
प्रकार: **prakāraḥ** manner, way, type, kind
प्रकाशनं **prakāśanaṃ** displaying
प्रकृति **prakṛti** *f.* nature, disposition; *pl.* subjects (of king), people
प्रकोष्ठ **prakoṣṭhaḥ** courtyard
प्रख्या **pra + khyā** *caus.* (**prakhyāpayati**) publish, proclaim
प्रचलित **pracalita** in motion
प्रचार: **pracāraḥ** roaming, movement
प्रचि **pra + ci** (**V pracinoti**) accumulate (*trans.*); *pass.* **pracīyate** accumulate (*intrans.*)
प्रच्छन्नम् **pracchannam** secretly, stealthily
प्रच्छादनं **pracchādanaṃ** concealment

प्रच्छायं pracchāyaṃ shade

प्रछ् prach (VI pṛcchati) ask, question

प्रजा prajā subject (of king)

प्रजापति Prajāpati *m., pr. n.*

प्रज्ञा prajñā intelligence, understanding, guile

प्रणम् praṇam (pra + nam) (I praṇamati) make obeisance to, salute

प्रणय: praṇayaḥ affection, entreaty

प्रणयिन् praṇayin entreating, suppliant, petitioner; praṇayi-kriyā acting for a petitioner, carrying out a request

प्रणाम: praṇāmaḥ salutation

प्रणिधि praṇidhi *m.* (secret) agent

प्रति prati + *acc.* towards, against, with regard to, about

प्रतिकूल prati_kūla [against the bank:] contrary, hostile

प्रतिक्रिया pratikriyā [action against:] remedy, remedying

प्रतिग्रह: pratigrahaḥ present (*to a brahmin from a king*)

प्रतिच्छन्दकं praticchandakaṃ portrait, picture

प्रतिज्ञा pratijñā promise, assertion

प्रतिदृश् prati + dṛś (I pratipaśyati) see

प्रतिनन्द् prati + nand (I pratinandati) receive gladly, welcome

प्रतिनिवृत् prati + ni + vṛt (I pratinivartate) return

प्रतिपक्ष: pratipakṣaḥ opposite side, enemy

प्रतिपद् prati + pad (IV pratipadyate) assent, admit

प्रतिपाल् prati + pāl (X pratipālayati) wait for

प्रतिबुध् prati + budh (IV pratibudhyate) wake up (*intrans.*)

प्रतिबुध् prati + budh *caus.* (pratibodhayati) wake up (*trans.*)

प्रतिरूपक pratirūpaka (*f.* ikā) corresponding in form, like

प्रतिवचनं prativacanaṃ answer, reply

प्रतिवस् prati + vas (I prativasati) dwell, live (in)

प्रतिवातम् prati_vātam against the wind, into the wind

प्रतिविधा prati + vi + dhā (III pratividadhāti) prepare against, take precautions

प्रतिविधानं pratividhānaṃ counter-measure

प्रतिश्रु prati + śru (V pratiśṛṇoti) promise

प्रतिषिध् pratiṣidh (prati + sidh) (I pratiṣedhati), restrain, forbid

प्रतिषेधः pratiṣedhaḥ prohibition, cancellation
प्रतिष्ठा pratiṣṭhā foundation
प्रती pratī (prati + i) *caus.* **(pratyāyayati)** make confident
प्रतीकारः pratīkāraḥ remedy
प्रतीक्ष् pratīkṣ (prati + īkṣ) (I pratīkṣate) wait (for)
प्रतीहारः pratīhāraḥ doorkeeper, porter
प्रत्यग्र pratyagra fresh, recent
प्रत्यभिज्ञा pratyabhi + jñā (IX pratyabhijānāti) recognise
प्रत्ययः pratyayaḥ (*gram.*) suffix
प्रत्यर्थिन् pratyarthin hostile
प्रत्यर्पयति pratyarpayati (*caus. of* **prati + ṛ**) hand over, give back
प्रत्यवायः pratyavāyaḥ reverse, annoyance
प्रत्यस् pratyas (prati + as) (IV pratyasyati) cast aside
प्रत्याख्यानं pratyākhyānaṃ rejection
प्रत्यादिश् pratyā + diś (VI pratyādiśati) reject; put to shame (by example)
प्रत्यापन्न pratyāpanna returned
प्रत्यासन्न pratyāsanna near, at hand, about
प्रत्युत्पन्न pratyutpanna prompt, ready
प्रथम prathama first, previously; **prathamam** already
प्रथित prathita widely known
प्रदृश् pra + dṛś (I prapaśyati) see
प्रदेशः pradeśaḥ place, area
प्रद्रु pra + dru (I pradravati) run (*p.p. intrans.*)
प्रधान pradhāna principal, important, (person) in authority; *ifc.* having as one's authority
प्रबन्धः prabandhaḥ (literary) work
प्रबुध् pra + budh *caus.* **(prabodhayati)** wake up; inform, admonish
प्रभा pra + bhā (II prabhāti) shine forth, dawn
प्रभावः prabhāvaḥ power
प्रभु prabhu *m.* master
प्रभू pra + bhū (I prabhavati) arise; prevail, have power over, govern (*gen.*)
प्रभूत prabhūta numerous, abundant, large
प्रभृति prabhṛti *f.* beginning; *ifc. etc.*
प्रभृति prabhṛti + *abl. or ifc.* (ever) since; **cirāt prabhṛti** [since a long time:] for (so) long
प्रमत्त pramatta negligent, inattentive

प्रमाणं pramāṇam measure, size; standard of authority, 'judge'

प्रमादः pramādaḥ negligence, mishap

प्रमुग्ध pramugdha (*p.p. of* pra + muh) in a swoon, faint

प्रयत् pra + yat (I prayatate) strive, exert oneself

प्रयत्नः prayatnaḥ effort, attempt

प्रयुज् pra + yuj (VII prayuṅkte) employ; put into practice; perform (on stage)

प्रयोगः prayogaḥ performance (of play)

प्रयोजनं prayojanam purpose, motive, need, mission, matter, concern

प्रलप् pra + lap (I pralapati) talk idly, babble

प्रवातं pravātam breeze

प्रवादः pravādaḥ talk, report

प्रवासः pravāsaḥ travel abroad, journey

प्रवाहः pravāhaḥ stream, current

प्रविश् pra + viś (VI praviśati) enter, go/come in(to)

प्रविश् pra + viś *caus.* (praveśayati) cause to come in, show in, introduce into

प्रवृत्त pravṛtta commenced, under way, in operation, current

प्रवृत्ति pravṛtti *f.* news, events, what has been happening

प्रवेशः praveśaḥ entry, entering

प्रशंस् pra + śaṃs (I praśaṃsati) praise, extol

प्रशस्य praśasya praiseworthy, to be admired

प्रशान्त praśānta calm

प्रसङ्गः prasaṅgaḥ contingency, occasion: prasaṅga˜taḥ in passing

प्रसद् pra + sad (I prasīdati) become tranquil, be at peace

प्रसन्न prasanna tranquil

प्रसवः prasavaḥ parturition, childbirth

प्रसादः prasādav favour, grace, graciousness; free gift

प्रसादीकृ prasādī˜kṛ bestow (as free gift)

प्रसिद्ध prasiddha established, recognised

प्रसुप्त prasupta *p.p. of* pra + svap

प्रसृ pra + sṛ (I prasarati) move forward, extend, stretch

प्रस्तावः prastāvaḥ prelude

प्रस्था pra + sthā (I pratiṣṭhate) set out/off/forth

प्रस्था pra + sthā *caus.* (prasthāpayati) send off, despatch

प्रस्थानं prasthānam departure; system, way
प्रस्वप् pra + svap (II prasvapiti) fall asleep
प्रहि pra + hi (V prahiṇoti) despatch, send
प्रहृष्ट prahṛṣṭa delighted
प्राक् prāk previously, before, first(ly); + *abl.* before
प्राकार: prākāraḥ rampart, wall
प्राकृत prākṛta (*f.* ā/ī) of the people, vulgar, common
प्राण् prāṇ (pra + an) (II prāṇiti) breathe
प्राण: prāṇaḥ breath; *pl.* life
प्रातराश: prātar:āśaḥ [morning eating:] breakfast
प्रादुर्भू prādur + bhū (prādurbhavati) become manifest, arise
प्राप् prāp (pra + āp) (V prāpnoti) reach, arrive, go to; obtain, win
प्राप् pra + āp *caus.* (prāpayati) cause to reach, convey
प्राप्त prāpta obtained, arrived, upon one
प्रायश: prāyaśaḥ, prāyeṇa generally, usually
प्रारब्धं prārabdham [thing undertaken:] enterprise
प्रार्थ् prārth (pra + arth) (X prārthayate) long for, seek, sue for
प्रार्थना prārthanā longing, desire
प्रार्थयितृ prārthayitṛ suitor
प्रावीण्यं prāvīṇyam proficiency
प्रासाद: prāsādaḥ mansion, palace, pavilion; terrace; [upstairs-]room
प्रिय priya dear, dearest, beloved, welcome; *ibc. or ifc.* fond of; *m./f.* sweetheart, loved on
प्रियं priyam benefit, service, blessing
प्रियंवदक: Priyaṃvadakaḥ *pr. n.*
प्रियङ्गु priyaṅgu *m./f. a type of creeper*
प्रियसखी priya:sakhī [dear] friend
प्रीतिमन्त् prīti˜mant full of joy or affection, glad
प्रेक्ष् prekṣ (pra + īkṣ) (I prekṣate) see, discern
प्रेमन् preman *m./n.* affection
प्रेयांस् preyāṃs dearer; *m.* loved one, lover
प्रेर् prer (pra + īr) *caus.* (prerayati) drive on, impel, stir
प्रेष् preṣ (pra + iṣ) *caus.* (preṣayati) despatch, send
प्रेषणं preṣaṇam sending
प्रौढ prauḍha full-grown

फलं **phalaṃ** fruit, reward, recompense, advantage

फलकं **phalakaṃ** board, bench, table

बकुलः **bakulaḥ** *a type of tree*; **bakulaṃ** bakula-tree blossom

बटु **baṭu** *m.* young brahmin (student); fellow (*contemptuously*)

बत **bata** *enclitic* alas!

बन्ध् **bandh (IX badhnāti)** tie, bind, fix; enter into (friendship or hate)

बन्धु **bandhu** *m.* kinsman

बर्ह **barha** *m./n.* (peacock's) tail-feather

बलं **balaṃ** force, strength; *sg./pl.* (military) forces; **balāt** forcibly

बलवन्त् **balavant** possessing strength, strong; **balavat** strongly, extremely

बलिन् **balin** possessing strength, strong

बहिः **bahiḥ** outside

बहु **bahu** much, many; + man (**bahu manyate**) think much of, esteem highly

बहुमानः **bahu:mānaḥ** high esteem, respect

बहुवचनं **bahu-vacanaṃ** (*gram.*) plural (number)

बहुशः **bahuśaḥ** many times, often

बाणः **bāṇaḥ** arrow

बाधा **bādhā** molestation, damage

बाल **bāla** young; *m.* boy, child; *f.* girl, child

बाहुल्यं **bāhulyaṃ** abundance, multitude

बाह्य **bāhya** external

बिसं **bisaṃ** lotus-fibre

बीभत्स **bībhatsa** repulsive, foul; *n.* repulsiveness

बुद्धरक्षिता **Buddharakṣitā** *pr. n.*

बुद्धि **buddhi** *f.* intelligence, mind

बुद्धिमन्त् **buddhimant** possessing intelligence, sentient

बुध् **budh (I bodhati/bodhate, IV budhyate)** awake, perceive, learn

बोधिसत्त्वः **bodhi:sattvaḥ** [whose essence is enlightenment:] Buddhist saint in the final stage of enlightenment

ब्रह्मचारिन् **brahmacārin** student

ब्रह्मन् **brahman** *n.* spirituality, (religious) chastity

ब्राह्मणः **brāhmaṇaḥ** brahmin

ब्रू **brū (II bravīti)** say, tell, speak

भक्तं **bhaktaṃ** food

भक्ति **bhakti** *f.* devotion, loyalty

भगवन्त् **bhagavant** reverend, revered, venerable, blessed;

m. His Reverence, Reverend Sir, *f.* (**bhagavatī**) Her Reverence
भग्न **bhagna** *p.p. of* **bhañj**
भङ्गः **bhaṅgaḥ** breaking; plucking (of buds); dispersal (of crowds)
भञ्ज **bhañj** (**VII bhanakti**) break, shatter
भञ्जनं **bhañjanaṃ** breaking
भट्टः **bhaṭṭaḥ** lord, master, learned man
भद्र **bhadra** good, dear; *voc.* **bhadra** my good man, **bhadre** dear lady, madam
भयं **bhayaṃ** fear, danger
भरतः **bharataḥ** actor, player
भरतः **Bharataḥ** *pr. n.*
भर्तृ **bhartṛ** *m.* [supporter:] master; husband
भर्तृदारिका **bhartṛ-dārikā** [daughter of (my) master:] mistress
भवती **bhavatī** *f. of* **bhavant**
भवतु **bhavatu** [let it be:] right then!
भवनं **bhavanaṃ** house, home; [house (of king):] palace
भवन्त् **bhavant** *pres. part. of* **bhū**
भवन्त् **bhavant** *m.*, **bhavatī** *f.* you (*politely*), you sir *etc.*
भवेत् **bhavet** (*3rd sg. para. opt. of* **bhū**) might be
भागः **bhāgaḥ** division, portion, allotment, tithe
भागुरायणः **Bhāgurāyaṇaḥ** *pr. n.*
भाजनं **bhājanaṃ** receptacle, box
भाण्डं **bhāṇḍaṃ** box
भारः **bhāraḥ** burden, load, luggage
भारिक **bhārika** burdensome
भार्या **bhāryā** wife
भावः **bhāvaḥ** state of being; essence, meaning, implication; emotional state, emotion
भाविन् **bhāvin** future, imminent
भास्वरकः **Bhāsvarakaḥ** *pr. n.*
भिक्षा **bhikṣā** alms
भित्ति **bhitti** *f.* wall
भिद् **bhid** (**VII bhinatti**) split, separate
भिन्न **bhinna** split, open, different; **bhinn›ârtha** with open meaning, plain
भीत **bhīta** afraid
भीरु **bhīru** fearful
भू **bhū** (**I bhavati**) become, be; arise, happen; *expresses* 'have, get' *etc.*
भू **bhū** *f.* earth
भूत् **bhūt** *3rd sg. injunctive of* **bhū**
भूत **bhūta** having become, being

भूमि bhūmi *f.* ground; fit object (for); parityāgabhūmi suitable recipient (of)
भूमिपालः bhūmi-pālaḥ king, ruler
भूयांस् bhūyāṃs more, further
भूरिवसु Bhūrivasu *m., pr. n.*
भूषणं bhūṣaṇaṃ ornament
भृ bhṛ (I bharati, III bibharti) bear, support
भृत्यः bhṛtyaḥ servant
भेदः bhedaḥ division, separation, variety
भैष्ट bhaiṣṭa *2nd pl. para. injunctive of* bhī 'fear'
भोः bhoḥ oh! ho!; bho bhoḥ ho there!
भोगः bhogaḥ enjoyment
भोगिन् bhogin serpent; the number eight
भोजनं bhojanaṃ food
भ्रंशः bhraṃśaḥ fall, decline
भ्रम् bhram (I bhramati) wander, be confused
भ्रातृ bhrātṛ *m.* brother

मंस्थाः maṃsthāḥ *2nd sg. ātm. injunctive of* man
मकरन्दः Makarandaḥ *pr. n.*
मघवन्त् Maghavant *m. irreg.* (*gen. sg.* Maghonaḥ) *name of Indra*
मङ्गलं maṅgalaṃ welfare, good luck, auspicious omen, auspiciousness
मणि maṇi *m.* jewel
मण्डप maṇḍapa *m./n.* pavilion, bower
मत् mat *stem form and abl. sg. of* aham
मति mati *f.* thought, wit, mind, opinion, notion
मतिमन्त् matimant possessing wit, sensible
मत्त matta in rut, rutting
मत्तः mattaḥ from me
मद् mad (IV mādyati) rejoice, be intoxicated
मदः madaḥ intoxication
मदनः madanaḥ love, passion; god of love
मदयन्तिका Madayantikā *pr. n.*
मदीय madīya my, mine
मधु madhu *m.* (season or first month of) spring
मधुकरः madhukaraḥ, madhukarī [honey-maker:] bee, honey-bee
मधुर madhura sweet
मध्य madhya middle; madhyāt from the middle of, from among; madhye in the middle of, among
मध्यस्थ madhya-stha [mid-standing:] neutral
मन् man (IV manyate) think, suppose, regard (as), esteem, approve
मन् man *caus.* (mānayati) esteem, honour

मनस् **manas** *n.* mind, heart, intelligence
मनोरथः **manorathah** desire, fancy
मनोवृत्ति **mano-vṛtti** *f.* process of mind, fancy, imagination
मन्त् **mant** *possessive suffix*
मन्त्रिन् **mantrin** minister
मन्द **manda** slow, slack, gentle; **mand›ādara** careless
मन्दारः **mandārah, mandāra: vṛkṣakaḥ** coral-tree
मन्दारिका **Mandārikā** *pr. n.*
मन्दीभू **mandī˜bhū** become slack, slacken
मन्मथः **manmathaḥ** love, god of love
मन्यु **manyu** *m.* passion, anger
मरणं **maraṇaṃ** death, dying
मरीचि **Marīci** *m. name of a sage*
मरु **maru** *m.* desert
मर्त्य **martya** mortal, human
मलयकेतु **Malayaketu** *m., pr. n.*
मषी **maṣī, masī** black powder, ink; **masī-bhājanaṃ** receptacle for ink, inkpot
महा **mahā** *descriptive stem form of* **mahānt**
महादेवी **mahā:devī** chief queen
महान्त् **mahānt** great, noble, vast, numerous
महामांसं **mahā:māṃsaṃ** [great flesh:] human flesh
महाराजः **mahā:rājaḥ** great king, king
महार्घ्य **mahārghya** valuable
महिमन् **mahiman** *m.* greatness
मही **mahī** earth
महीधरः **mahī-dharaḥ** [earth-supporter:] mountain
महीपति **mahī-pati** *m.* [lord of earth:] king
महीसुरः **mahīsuraḥ** *m.* [god on earth:] brahmin
महेन्द्रः **Mah»:êndraḥ** [great] Indra
महोत्सवः **mah»:ôtsavaḥ** [great] festival, holiday
मा **mā** *prohibitive particle* (do) not *etc.*
मांसं **māṃsaṃ** flesh, meat
मातृ **mātṛ** *f.* mother
मात्रा **mātrā** measure, size; **-mātra** having the size of, mere, only *etc.*
माधवः **Mādhavaḥ** *pr. n.*
माधव्यः **Mādhavyaḥ** *pr. n.*
मानयितव्य **mānayitavya** (*ger. of caus. of* **man**) requiring to be honoured
मानसं **mānasaṃ** [that which is mental:] mind
मानसं **Mānasaṃ** *name of a lake*
मानुषः **mānuṣaḥ** human being, mortal

मामकीन **māmakīna** my, mine

मारीचः **Mārīcaḥ** (Kaśyapa) son of Marīci

मार्गः **mārgaḥ** road, path, way

मालती **Mālatī** *pr. n.*

माला **mālā** garland

मालिनी **Mālinī** *name of river*

माहात्म्यं **māhātmyam** greatness of spirit, generosity

मित्रं **mitram** friend

मिथः **mithaḥ** together, mutually

मिथुनं **mithunam** pair

मिथ्या **mithyā** wrong(ly), improper(ly)

मिश्र **miśra** mixed

मुकुलं **mukulam** bud

मुखं **mukham** (*f.* ī *when ifc.*) face, mouth, front, forepart

मुखर **mukhara** talkative

मुखरयति **mukharayati** *denom.* make talkative

मुखोच्छ्वासः **mukh-ôcchvāsaḥ** breath [of the mouth]

मुग्ध **mugdha** naïve, simple

मुच् **muc** (**muñcati**) let go, shed

मुद्रयति **mudrayati** *denom.* stamp, seal

मुद्रा **mudrā** seal, stamp, (signet-)ring, [authorising seal:] 'pass'

मुनि **muni** *m.* sage

मुहूर्त **muhūrta** *m./n.* (short) while, 'minute', moment

मूक **mūka** dumb, silent

मूढ **mūḍha** deluded, idiotic; *m.* idiot

मूर्ख **mūrkha** foolish; *m.* fool

मूर्छा **mūrchā** faint, swoon

मूलं **mūlam** root, basis, foundation

मृगः **mṛgaḥ** deer

मृगतृष्णिका **mṛgatṛṣṇikā** [deer-thirst:] mirage

मृगया **mṛgayā** hunting, the chase

मृणालवन्त् **mṛṇālavant** possessing lotus-fibres

मृत **mṛta** (*p.p. of* **mṛ** 'die') dead

मृत्युंजयः **mṛtyum-jayaḥ** Conqueror of Death

मृदु **mṛdu** soft

मृष् **mṛṣ** *caus.* (**marṣayati**) overlook, excuse

मृषा **mṛṣā** vainly

मेधा **medhā** mental power, intellect

मेध्य **medhya** fit for sacrifice, sacrificial

मेनका **Menakā** *pr. n.*

मेना **Menā** *pr. n.*

मेने **mene** *3rd sg. ātm. perf. of* **man**

मैथिल **Maithila** belonging to Mithilā; *m.* king of Mithilā

मोहः mohaḥ delusion
म्लेच्छः mlecchaḥ barbarian
म्लै mlai (I mlāyati) fade, wither

यः yaḥ, ya-kāraḥ the letter y; (*prosody*) the syllables ⏑– –
यः yaḥ *rel. pron.* who, which, that; *n. sg.* yat that, in that, inasmuch as etc. (*Chapters 11 to 13*)
यः कश्चित् yaḥ kaś cit whoever
यतः yataḥ *rel. adv.* from which, since *etc.*
यति yati *f.* (*prosody*) caesura
यत्नः yatnaḥ effort
यत्र yatra *rel. adv.* in which, where
यत्सत्यम् yat satyam [what is true:] truth to tell, in truth
यथा yathā *rel. adv.* in the way that, as; so that *etc.*; yathā yathā . . . tathā tathā in proportion as, the more that
यथा yathā *ibc.* as, according to, in conformity with
यथावत् yathāvat exactly, properly
यदा yadā *rel. adv.* when; yad»aîva as soon as
यदि yadi *rel. adv.* if, whether; yady api even if, though
यमः yamaḥ twin
यमज yamaja twin[-born]
या yā (II yāti) go
या yā *caus.* (yāpayati) spend (time)
याचितृ yācitṛ (*from* yāc 'solicit') suer, petitioner
यात्रा yātrā procession
यादृश yādṛśa (*f.* ī) *rel. adj.* of which kind, such as, just as
यामः yāmaḥ night watch (of three hours)
यावत् yāvat *connective particle* [during which time:] (I'll) just
यावत् yāvat + *acc.* until, up to; *ibc.* throughout
यावत् yāvat *rel. adv.* for as long as, while, until; yāvat + na before
यावन्त् yāvant *rel. adj.* as much as
युक्त yukta proper, right
युक्ति yukti *f.* argument
युगं yugaṃ pair; *ifc.* two
युज् yuj joined, even (in number); a:yuj uneven, odd
युत yuta united, equipped with
युष्मत् yuṣmat *pl. stem form and abl. pl. of* tvam
युष्मदीय yuṣmadīya belonging to you (*pl.*)
युष्माकम् yuṣmākam of you (*pl.*), your, of yours

योग: yogaḥ use, application, managing; magical art; system of meditation
योग्य yogya suitable

र: रेफ: raḥ, rephaḥ the letter r; (*prosody*) the syllables — ᵕ —
रंहस् raṃhas *n.* speed
रक्ष् rakṣ (I rakṣati) protect, save, guard, hold
रक्षणं rakṣaṇaṃ protection, defending
रक्षस् rakṣas *n.* devil
रक्षितृ rakṣitṛ protector, guard
रच् rac (V racayati) produce, place
रचित racita placed
रति rati *f.* pleasure, love-making, love
रत्नं ratnaṃ jewel, gem
रथ्या rathyā (rathaḥ carriage) [carriage-]road, street
रमणीय ramaṇīya pleasant, attractive, lovely, delightful
रम्य ramya attractive
रश्मि raśmi *m.* rein, bridle
रस: rasaḥ juice, liquid; flavour, taste
रहस् rahas *n.* solitude, secrecy; rahasi in secret, secretly
रहस्य rahasya secret
राक्षस: Rākṣasaḥ *pr. n.*
राग: rāgaḥ passion; redness; musical mood
राजकन्या rāja-kanyā princess
राजकार्यं rāja-kāryaṃ [king's business:] state administration
राजन् rājan *m.* king, prince, chieftain; *voc.* sire
राजपुत्र: rāja-putraḥ king's son, prince
राजभवनं rāja-bhavanaṃ palace
राजलोक: rāja-lokaḥ [company of] kings or princes
राज्यं rājyaṃ kingdom, state; kingship, reign
रात्र: rātraḥ *at end of cpd. for* rātri *f.* night
राम: Rāmaḥ *pr. n.*
रामणीयकं rāmaṇīyakaṃ loveliness, delightful aspect
रामायणं Rāmāyaṇaṃ *name of an epic poem*
राशि rāśi *m.* heap
रिपु ripu *m.* enemy
रुध् rudh (VII ruṇaddhi) obstruct
रुह् ruh (I rohati) rise, grow
रुह् ruh *caus.* (rohayati/ropayati) raise, grow
रूपं rūpaṃ form; beauty, looks
रूपकं rūpakaṃ (*lit. crit.*) metaphor

रेफः rephaḥ *see* raḥ
रैवतकः Raivatakaḥ *pr. n.*

लक्ष् lakṣ (X lakṣayati) notice
लक्षणं lakṣaṇam characteristic, (auspicious) mark; definition
लक्ष्मणः Lakṣmaṇaḥ *pr. n.*
लघु laghu light; brief
लज्ज् lajj (VI lajjate) be embarrassed, blush, show confusion
लज्ज् lajj *caus.* (lajjayati) embarrass
लज्जा lajjā shame, embarrassment, shyness
लज्जाकर lajjā-kara (*f.* ī) embarrassing
लण्ड्र Laṇḍra London
लता latā creeper, vine
लभ् labh (I labhate) take, gain, win, get, obtain, find
लभ् labh *caus.* (lambhayati) cause to take, give
लवः lavaḥ fragment; lavaśo lavaśaḥ piece by piece
लवः Lavaḥ *pr. n.*
लवङ्गिका Lavaṅgikā *pr. n.*
लाघवं lāghavam lightness, levity, [light treatment of a guru:] disrespect
लातव्यः Lātavyaḥ *pr. n.*
लाभः lābhaḥ getting, winning, acquisition; profit
लिख् likh (VI likhati) write
लिङ्गं liṅgam mark, sign; phallus; (*gram.*) gender
लीला līlā play, sport
लेखः lekhaḥ letter, document
लोकः lokaḥ world, people
लोचनं locanam eye
लोपामुद्रा Lopāmudrā *pr. n.*
लोभः lobhaḥ greed
लोमन् loman *n.* hair (on body)

वंशः vaṃśaḥ lineage, dynasty, race
वच् vac (II vakti) tell, say, state, express, declare, speak of, describe, speak to, address
वचनं vacanam saying, statement, speech, word; -vacanāt [from the statement of:] in the name of
वचस् vacas *n.* word, words, speech
वज्र vajra *m./n.* thunderbolt, diamond, hard substance
वञ्चना vañcanā cheating, trick
वणिज् vaṇij (vaṇik) *m.* businessman, trader
वत् ˜vat (*n. sg. of* vant) like, as, in accordance with
वतंसः vataṃsaḥ, vataṃsakaḥ ornament, *esp.* earring

वत्सः vatsaḥ calf; dear child
वत्सल vatsala affectionate, loving
वद् vad (I vadati) say, speak, tell
वदनं vadanaṃ mouth, face
वधः vadhaḥ killing, death
वधू vadhū *f.* woman, bride
वध्य vadhya [due to be executed:] condemned to death
वनं vanaṃ forest, jungle, wood, grove; vana-mālā [jungle-garland:] garland of wild flowers
वनस्पति vanaspati *m.* [lord of the jungle:] (forest) tree
वनिता vanitā *f.* woman
वनेचरः vanecaraḥ forest-dweller
वन्त् vant *possessive suffix*
वन्द् vand (I vandate) venerate, worship
वन्ध्य vandhya barren
वयम् vayam (*nom. pl. of* aham) we *etc.*
वयस् vayas *n.* vigour, youth; age (in general)
वयस्यः vayasyaḥ [one of same age:] friend
वरं varaṃ a preferable thing, better
वरः varaḥ suitor
वराक varāka (*f.* ī) wretched, pitiable, 'poor'
वर्गः vargaḥ group
वर्ण् varṇ (X varṇayati) depict, describe
वर्णः varṇaḥ colour, appearance; social class
वर्त्मन् vartman *n.* track, path, way
वर्षः varṣaḥ rain; year
वलय valaya *m./n.* bracelet; circle, enclosure
वल्कल valkala *m./n.* bark (of tree), bark-dress (worn by ascetic)
व"भ vallabha beloved; *m.* sweetheart
वशः vaśaḥ power; -vaśāt from the power of, because of
वस् vas (I vasati) dwell, live (in)
वसनं vasanaṃ dress
वसिष्ठः Vasiṣṭhaḥ *pr. n.*
वसुंधरा Vasuṃdharā *pr. n.*
वस्तु vastu *n.* thing, matter, substance; vastu-vṛttam [what has happened in substance:] the facts
वह् vah (I vahati) carry, take, marry
वा vā *enclitic* or; . . . vā . . . vā either . . . or . . .; na vā or not; na . . . na vā not . . . nor
वाक्यं vākyaṃ statement, utterance, sentence
वाच् vāc *f.* speech, words

वातः vātaḥ wind
वादिन् vādin speaking, talking
वामदेवः Vāmadevaḥ *pr. n.*
वायु vāyu *m.* wind
वारि vāri *n.* water
वारुण Vāruṇa (*f.* ī) deriving from the god Varuṇa
वार्त्ता vārttā news
वाल्मीकि Vālmīki *m., pr. n.*
वास् vās (X vāsayati) perfume
वासः vāsaḥ dwelling, living
वासवः Vāsavaḥ (Indra) chief of the Vasus
वासिन् vāsin living in, dweller
वाहिन् vāhin carrier
विकस् vi + kas (I vikasati) burst, blossom, bloom
विकारः vikāraḥ transformation; mental disturbance; *ifc.* made out of
विकृ vi + kṛ (VIII vikaroti) alter, change, distort, mentally disturb
विक्रमः vikramaḥ valour
विक्रम्य vikramya (*absol. of* vi + kram) after attacking, by force
विक्री vi + krī (IX vikrīṇīte) sell to (*loc.*)
विक्रेतृ vikretṛ vendor
विक्लव: viklava bewildered, distressed
विग्रहः vigrahaḥ separation; body
विघट् vi + ghaṭ (I vighaṭate) become separated
विघातः vighātaḥ destruction, elimination
विघ्नः vighnaḥ obstacle, hindrance
विचर् vi + car (I vicarati) move about, roam
विचर् vi + car *caus.* (vicārayati) deliberate, ponder
विचारः vicāraḥ pondering, thought
विचित्र vicitra variegated, various, wonderful
विचिन्त् vi + cint (X vicintayati) consider, think of, reflect
विजया Vijayā *pr. n.*
विज्ञा vi + jñā (IX vijānāti) find out, discern, understand, know
विज्ञा vi + jñā *caus.* (vijñāpayati) say politely, request, beg, beg to say/tell
विज्ञापना vijñāpanā request
विटप viṭapa *m. n.* branch, bush, thicket
वितर्कः vitarkaḥ conjecture, doubt
वितॄ vi + tṝ (I vitarati) grant, bestow
विद् vid (II vetti) know, learn, discover
विद् vid (VI vindati) find, acquire, possess; *pass.* vidyate is found, exists

विद् -vid *ifc.* knowing, learned in

विदग्ध vidagdha skilful, clever

विद्या vidyā learning, science

विद्रु vi + dru *caus.* (vidrāvayati) chase away, disperse

विद्वांस् vidvāṃs (*perf. part. of* vid) learned, wise

विधा vi + dhā (III vidadhāti) arrange, manage, provide for (something)

विधा vidhā kind, sort; *ifc.* of the same sort as, such as

विधानं vidhānaṃ arrangement

विधि vidhi *m.* injunction (*esp. of ritual*); vidhivat according to [the injunction of] ritual

विध्वंस् vi + dhvaṃs (I vidhvaṃsate) fall to pieces, shatter

विनयः vinayaḥ discipline, good breeding

विनश् vi + naś (IV vinaśyati) perish, die; *caus.* (vināśayati) destory

विनष्ट vinaṣṭa *p.p. of* vi + naś

विना vinā + *instr.* without

विनाशः vināśaḥ destruction

विनीत vinīta disciplined, well bred, modest

विनुद् vi + nud *caus.* (vinodayati) divert, distract

विपरीत viparīta inverted, reverse, opposite

विपिनं vipinaṃ forest

विप्रकृ vi + pra + kṛ (VIII viprakaroti) injure, torment

विप्रतिपन्न vipratipanna perplexed, uncertain

विप्रलभ् vi + pra + labh (I vipralabhate) mislead, deceive

विभागः vibhāgaḥ part, portion

विभु vibhu powerful *esp. as epithet of Śiva*

विभू vi + bhū *caus.* (vibhāvayati) make manifest: perceive distinctly, detect

विभूति vibhūti *f.* splendour, wealth; *pl.* riches

विमनस् vi꞉manas despondent

विमर्दः vimardaḥ conflict

विमर्शः vimarśaḥ deliberation, doubt

विमुच् vi + muc (VI vimuñcati) release, loose

विमृश् vi + mṛś (VI vimṛśati) perceive, reflect, deliberate

वियुज् vi + yuj (VII viyuṅkte) disjoin, separate, deprive of (*instr.*)

विरच् vi + rac (X viracayati) construct, fashion, work

विरहित virahita separated, bereft

विराज् vi + rāj (I virājati) gleam, shine out; virājant *pres. part.* gleaming out

विलक्ष vilakṣa disconcerted, ashamed

विलम्बः vilambaḥ delay

विलासः vilāsaḥ coquetry, playful movement

विलोक् vi + lok *caus.* (vilokayati) look at, watch

विलोल vilola unsteady, tremulous

विवक्षित vivakṣita (*p.p. of desiderative* vivakṣati) wished to be said, meant

विवस्वन्त् vivasvant *m.* [the Shining One:] sun

विवादः vivādaḥ disagreement, dispute

विवाहः vivāhaḥ wedding

विविध vi:vidha of various kinds

विवेकः vivekaḥ discrimination

विशेषः viśeṣaḥ distinction; *ifc.* a particular —, a special —; viśeṣa˜taḥ in particular

विशेषणपदं viśeṣaṇa:padam [distinguishing word:] epithet

विशोक vi:śoka free from sorrow, at ease

विश्रम् vi + śram (IV viśrāmyati) rest, cease, take a rest

विश्रम्भः viśrambhaḥ confidence; viśrambha-kathā/kathitam confidential or intimate conversation

विश्रान्त viśrānta *p.p. of* vi + śram

विश्रामः viśrāmaḥ rest, respite

विश्रुत viśruta widely heard of, known, famous

विश्लेषः viśleṣaḥ separation, estrangement

विश्वं viśvam the whole world, universe

विश्वात्मन् viśv›-ātman *m.* Soul of the Universe, Supreme Godhead

विषं viṣam poison

विषम viṣama uneven

विषयः viṣayaḥ dominion, sphere, field of action

विषादः viṣādaḥ despair, dejection, disappointment, distress

विष्णुगुप्तः Viṣṇuguptaḥ *pr. n.*

विष्णुशर्मन् Viṣṇuśarman *m., pr. n.*

विसृज् vi + sṛj (VI visṛjati) discharge, release, dismiss

विसृज् vi + sṛj *caus.* (visarjayati) release, dismiss, bid farewell to

विसृप् vi + sṛp (I visarpati) be diffused, spread, glide

विस्तरः vistaraḥ expansion, prolixity; vistarataḥ at length, in detail
विस्तीर्ण vistīrṇa extensive
विस्मयः vismayaḥ astonishment
विस्मित vismita astonished
विस्मृ vi + smṛ (I vismarati) forget
विहगः vihagaḥ bird
विहत vihata (*p.p. of* vi + han) struck, broken
विहस्त vi;hasta [with hands awry:] clumsy
विहाय vihāya [having left behind:] beyond (*acc.*)
विहारः vihāraḥ (Buddhist) monastery/convent
विहारिन् vihārin roaming
विहित vihita *p.p. of* vi + dhā
विह्वल vihvala tottering, unsteady
वीक्ष् vīkṣ (vi + īkṣ) (I vīkṣate) discern, spy, scrutinize
वीज् vīj (X vījayate) fan
वीथिका vīthikā row, grove
वृक्षः वृक्षकः vṛkṣaḥ, vṛkṣakaḥ tree
वृत् vṛt (I vartate) proceed, currently exist, abide, happen; (*of promises etc.*) be entered upon
वृत vṛta (*p.p. of* vṛ) chosen, preferred, asked in marriage
वृत्त vṛtta (*p.p. of* vṛt) happened *etc.*
वृत्तं vṛttam metre; vṛttaratnākaraḥ 'Treasury of Metres'
वृत्तान्तः vṛttāntaḥ news, what has happened, 'scene', 'story'
वृत्ति vṛtti *f.* behaviour, conduct; (*gram.*) synthetic expression (*i.e. by cpds.*)
वृध् vṛdh (I vardhate) grow; + diṣṭyā be congratulated
वृध् vṛdh *caus.* (vardhayati) increase (*trans.*); + diṣṭyā congratulate
वृषलः Vṛṣalaḥ *pr. n.*
वृष्टि vṛṣṭi *f.* rain
वेगः vegaḥ haste, speed
वेणु veṇu *m.* bamboo, reed; flute
वेतसः वेत्र vetasaḥ, vetra *m./n.* reed, cane
वेदः vedaḥ (*from* vid) knowledge, sacred knowledge, scripture
वेदना vedanā ache, pain, pang
वेदिका vedikā balcony
वेदिन् vedin knowing, conscious (of), appreciative
वेदी vedī (sacrificial) altar
वेला velā boundary; shore; time (of day)
वेश्मन् veśman *n.* residence, house, *etc.*

वेष: veṣaḥ dress, attire

वैक्लव्यं vaiklavyaṃ (viklava) bewilderment, despondency

वैखानस: vaikhānasaḥ hermit, anchorite

वैतालिक: vaitālikaḥ (royal) bard

वैदग्ध्यं vaidagdhyaṃ (vidagdha) cleverness (*esp.* verbal dexterity)

वैदेह Vaideha (*f.* ī) belonging to (the country of) Videha; *m.* King of Videha; *f.* Queen/Princess of Videha

वैद्य vaidya learned; *m.* physician, doctor

वैधेय vaidheya foolish; *m.* fool

वैनतेय: Vainateyaḥ [Vinatā's son:] Garuḍa (King of the Birds)

वैमनस्यं vaimanasyaṃ despondency

वैरं vairaṃ hostility

वैरोधक: Vairodhakaḥ *pr. n.*

वैवाहिक vaivāhika (*f.* ī) (suitable) for a wedding

वैहीनरि Vaihīnari *m., pr. n.*

वोढृ voḍhṛ *m.* bridegroom

व्यक्त vyakta clear, obvious

व्यग्र vyagra engrossed, intent

व्यञ्जनं vyañjanaṃ sign, indication; insignia, disguise

व्यतिकर: vyatikaraḥ (kṝ 'mix') blending together, confluence, 'expanse'

व्यतिरेकिन् vyatirekin differing, distinct

व्यपदेश: vyapadeśaḥ designation, name

व्यभिचार: vyabhicāraḥ deviation, swerving

व्यभिचारिन् vyabhicārin liable to deviate, swerving

व्यभ्र vy:abhra cloudless

व्यय: vyayaḥ loss; expense, extravagance

व्यवसो vyavaso (vi + ava + so) (IV vyavasyati *p.p.* vyavasita) decide, resolve

व्यवहार: vyavahāraḥ dealings, usage; litigation

व्यवहृ vyavahṛ (vi + ava + hṛ) (I vyavaharati) act, deal with, behave towards (*loc.*)

व्यसनं vyasanaṃ vice, vicious failing, weakness, deficiency; misfortune, misery

व्याघ्र: vyāghraḥ tiger

व्याज: vyājaḥ fraud, pretence

व्यापद् vyā + pad *caus.* (vyāpādayati) [cause to perish:] kill, slay

व्यापार: vyāpāraḥ occupation

व्यापृ vyā + pṛ *caus.* (vyāpārayati) set to work, employ

व्यावृत् vyā + vṛt *caus.* (vyāvartayati) cause to turn back, drive back
व्रतं vratam vow; *ifc.* [having as one's vow:] devoted to
व्रीहि vrīhi *m.* rice

शः śaḥ *distributive suffix*: ekaśaḥ in ones, singly; lavaśaḥ in pieces
शंस् śaṃs (I śaṃsati) praise, proclaim
शंसिन् śaṃsin proclaiming
शक् śak (V śaknoti) be able, 'can'
शकटदासः Śakaṭadāsaḥ *pr. n.*
शकुनि śakuni *m.* bird
शकुन्तला Śakuntalā *pr. n.*
शक्ति śakti *f.* ability, power
शक्य śakya possible, able to be
शङ्का śaṅkā suspicion, fear, anxiety, care
शची Śacī *name of Indra's wife*
शठ śaṭha cunning
शतं śatam a hundred
शतक्रतु Śatakratu *m. name of Indra*
शतगुण śata;guṇa hundred-fold; śataguṇayati *denom.* multiply by a hundred
शत्रु śatru *m.* enemy
शनैः śanaiḥ quietly, gently; śanaiḥ śanaiḥ very gently
शब्दः śabdaḥ sound, noise; word
शम् śam *caus.* (śamayati) quieten, appease
शयनं śayanam (śī 'lie') repose, sleeping; śayana-gṛham sleeping-quarters, bedchamber
शरः śaraḥ arrow
शरणं śaraṇam shelter, refuge
शरद् śarad *f.* autumn
शरीरं śarīram body, 'person'
शशिन् śaśin *m.* moon
शस्त्रं śastram knife, sword, weapon
शाकुन्तलेय Śākuntaleya born of Śakuntalā
शाखा śākhā branch
शापः śāpaḥ curse
शार्ङ्गरवः Śārṅgaravaḥ *pr. n.*
शार्दूलः śārdūlaḥ tiger
शालः śālaḥ sal-tree
शाला śālā hall, apartment
शाश्वत śāśvata (*f.* ī) perpetual
शास् śās (II śāsti) govern, teach
शासनं śāsanam command
शास्त्रं śāstram (technical) treatise, law-book
शिखर śikhara *m./n.* point, tip
शिखा śikhā crest
शिथिल śithila loose, slack
शिरस् śiras *n.* head

शिला śilā *f.* stone
शिवः Śivaḥ *name of a god*
शिशिर śiśira cold
शिशु śiśu *m.* child
शिष्ट śiṣṭa (*p.p. of* śās) learned; śiṣṭ›-ânadhyayanam holiday in honour of learned (guests)
शिष्यः śiṣyaḥ [one requiring to be taught:] pupil
शी śī (II śete) lie
शीघ्र śīghra swift, fast
शीतल śītala cool
शीर्षं śīrṣam head
शुच् śuc (I śocati) grieve, mourn
शुचि śuci pure, clean
शुद्धान्तः śuddhāntaḥ women's apartments, household
शुभ śubha auspicious
शुश्रूषा śuśrūṣā (*desiderative of* śru) desire to hear/learn
शून्य śūnya empty, devoid (of), deserted, desolate
शूल śūla *m./n.* stake, spit, lance, trident (of *Śiva*); śūlam āruh *caus.* [cause to mount the stake:] impale
शूलिन् śūlin Trident-bearer (*epithet of Śiva*)
शृगालः śṛgālaḥ jackal
शेषः śeṣaḥ remainder, portion to be supplied
शैलः śailaḥ mountain
शोकः śokaḥ grief, sadness
शोचनीय śocanīya, śocya (*ger. of* śuc) to be mourned for, pitiable, lamentable
शोणोत्तरा Śoṇottarā *pr. n.*
शोभन śobhana shining, bright, beautiful
शोभा śobhā brilliance, beauty
श्मशानं śmaśānam burning ground, cemetery
श्याम śyāma, śyāmala dark
श्रद्धा śrad + dhā (III śraddhatte) put trust in, believe
श्रमः śramaḥ exertion
श्रवणं śravaṇam hearing
श्रवणः śravaṇaḥ ear
श्रान्त śrānta (*p.p. of* śram 'tire') tired
श्रावकः śrāvakaḥ Buddhist disciple, student
श्रीपर्वतः Śrīparvataḥ *name of a mountain*
श्रु śru (V śṛṇoti) hear, listen to
श्रेयांस् śreyāṃs better; *n. sg.* śreyas welfare, blessing
श्रेष्ठ śreṣṭha best, supreme
श्रेष्ठिन् śreṣṭhin *m.* eminent businessman, merchant
श्रोतृ śrotṛ listener, someone to listen
श्रोत्रं śrotram (organ *or* act of) hearing

श्रोत्रियः śrotriyaḥ learned (brahmin,) scholar
श्रौत śrauta (*f.* ī/ā) deriving from scripture, scriptural
श्लाघ्य ślāghya praiseworthy, virtuous
श्लोकः ślokaḥ stanza
श्वः śvaḥ *adv.* tomorrow
श्वपाकः śvapākaḥ outcaste
श्वापद śvāpada *m./n.* beast of prey, 'big game'

षष् ṣaṣ (ṣaṭ) six
षोडश ṣoḍaśa(n) sixteen

स sa *prefix* co-, fellow-; having (with one), accompanied by, possessing, sharing *etc.*
सः saḥ *pron.* that, the, that one, he *etc.*; saḥ + eva just that, that very, the same
सं सम् saṃ, sam[1] *verbal prefix* together *etc.*
संयम् saṃ + yam (I saṃyacchati) restrain, arrest
संयमनं saṃyamanaṃ restraint, tightening
संयुत saṃyuta joined
संवद् saṃ + vad (I saṃvadati) accord, fit
संवरणं saṃvaraṇaṃ covering up, duplicity
संविग्न saṃvigna agitated, overwhelmed
संवृत्त saṃvṛtta (*p.p. of* sam + vṛt) become, turned into *etc.*
संवृध् saṃ + vṛdh *caus.* (saṃvardhayati) congratulate
संवेगः saṃvegaḥ agitation
संव्यवहारः saṃvyavahāraḥ transaction
संस्कारः saṃskāraḥ preparation, adornment
संस्तम्भ् saṃ + stambh (IX saṃstabhnāti) make firm, sustain, compose
संस्तरणं saṃstaraṇaṃ strewing
संस्तु saṃ + stu (II saṃstauti) praise
संस्थित saṃsthita standing, remaining, steady
सकल sakala whole
सकाशम् sakāśam [to the presence of:] to
सखि sakhi *m.* (*irreg.*) comrade, friend; *voc.* sakhe (my) friend, my dear—*etc.*
सखी sakhī (female) friend, wife of friend; *voc.* sakhi my dear *etc.*
संकल्पनिर्मित saṃkalpa-nirmita [created by conception:] imagined

[1] sam is the basic form, but for brevity in the following entries saṃ + yam is written instead of saṃyam (sam + yam) and so forth.

संकुल saṃkula crowded, thronged; *n.* throng

संकेत: saṃketaḥ agreement, assignation; saṃketa-sthānam place of assignation

संक्षिप्त saṃkṣipta abbreviated, in concise form

संक्षेप: saṃkṣepaḥ abridgement, conciseness

संख्या sam + khyā (II saṃkhyāti) count, reckon up

संख्या saṃkhyā number, numeral

संगम् sam + gam (I saṃgacchate) come together, agree, fit

सचिव: sacivaḥ counsellor, minister

सज्ज sajja prepared, equipped

सज्जीभू sajjī˜bhū (I sajjībhavati) become prepared, prepare

संचय: saṃcayaḥ collection, quantity

संचर् sam + car (I saṃcarate) walk, stroll

संचार: saṃcāraḥ movement

संचारिन् saṃcārin going together, transitory; saṃcārī bhāvaḥ (*lit. crit.*) Subsidiary Emotional State

संजन् sam + jan (IV saṃjāyate) come into being, be aroused

संज्ञा saṃjñā signal

सत्कार: satkāraḥ honouring, hospitality, entertainment

सत्कृ sat˜kṛ (VIII satkaroti) honour; receive with hospitality, entertain

सत्त्वं sattvaṃ being, essence; creature

सत्य satya true, real; satyam truly, really; satyaṃ truth

सत्यसंध satya:saṃdha [whose compact is true:] true to one's word

सत्वर sa_tvara full of haste, busy

सद् sad (I sīdati) sit, abide

सद् -sad *ifc.* dweller (in)

सदृश sadṛśa (*f.* ī) similar, like, suitable, in keeping with, worthy

सन्त् sant *pres. part. of* as; true, virtuous

संताप: saṃtāpaḥ burning, torment

संतोष: saṃtoṣaḥ satisfaction

संदर्शनं saṃdarśanaṃ sight, beholding

संदिश् sam + diś (VI saṃdiśati) command

संदेश: saṃdeśaḥ message

संदेह: saṃdehaḥ doubt, confusion

संधा sam + dhā (III saṃdhatte) bring together; agree, come to terms; aim (arrow)

संधा **saṃdhā** agreement, compact
संध्या **saṃdhyā** twilight, evening
संनिहित **saṃnihita** present, [in the area of:] about
सप्त **sapta(n)** seven
सप्तम **saptama** seventh
सफल **sa_phala** [having fruit:] fulfilled
सम **sama** even, equal
समक्षम् **samakṣam** visibly, in front of
समनन्तरम् **samanantaram** immediately after, thereupon
समयः **samayaḥ** occasion, season, time
समर्थ **samartha** capable, able
समर्थनं **samarthanaṃ** establishment, confirmation
समर्पयति **samarpayati** (*caus. of* sam + ṛ) hand over
समवायः **samavāyaḥ** coming together, union
समस्त **samasta** combined, all
समागमः **samāgamaḥ** meeting with, union
समाचर् **sam + ā + car** (I samācarati) conduct oneself, act, do
समाचारः **samācāraḥ** conduct, behaviour
समाधि **samādhi** *m.* concentration, (religious) meditation
समान **samāna** similar, same
समाम्नायः **samāmnāyaḥ** traditional enumeration, list
समारुह् **sam + ā + ruh** (I samārohati) ascend, attain
समासः **samāsaḥ** (*gram.*) compound
समासञ्ज् **sam + ā + sañj** (I samāsajati) attach to (*loc.*), impose upon
समासद् **sam + ā + sad** *caus.* (samāsādayati) approach, attain, meet
समाहारः **samāhāraḥ** group, collection
समिध् **samidh** *f.* firewood
समुचित **samucita** suitable, in accord with
समुत्था **samutthā** (sam + ut + sthā) (I samuttiṣṭhati) rise up
समुद्रः **samudraḥ** ocean
समुपदिश् **sam + upa + diś** (VI samupadiśati) point out, show
संपद् **saṃ + pad** *caus.* (saṃpādayati) bring about
संपूर्ण **saṃpūrṇa** fulfilled
संप्रति **saṃprati** now
संप्रदायः **saṃpradāyaḥ** tradition
संप्रधृ **saṃ + pra + dhṛ** *caus.* (saṃpradhārayati) deliberate, wonder

संप्रहारः saṃprahārah fighting, combat
संप्राप् saṃprāp (sam + pra + āp) (V saṃprāpnoti) arrive, come to
संप्लुत saṃpluta flowed together, flooding
संबन्धः saṃbandhaḥ union
संबन्धिन् saṃbandhin relative (by marriage)
संबुद्धि saṃbuddhi *f.* calling out; *(gram.)* vocative
संभव -saṃbhava *ifc.* arising from, offspring of
संभवः saṃbhavaḥ birth, origin
संभावना saṃbhāvanā supposing
संभाव्य saṃbhāvya credible, conceivable, adequate
संभू saṃ + bhū (I saṃbhavati) arise, be born
संभू saṃ + bhū *caus.* (saṃbhāvayati) conceive, imagine; meet with, find
संभृत saṃbhṛta assembled, concentrated, augmented
संभेदः saṃbhedaḥ union, confluence
संमन्त्र् saṃ + mantr (X saṃmantrayati) take counsel, consult
संमर्दः saṃmardaḥ crush, encounter, throng
संमूढ saṃmūḍha *(p.p. of* sam + muh) bewildered, confused, deluded
संमोहः saṃmohaḥ bewilderment, delusion
सरस् saras *n.*, sarasī lake
सरित् sarit *f.* river
सर्पः sarpaḥ snake
सर्व sarva *pron.* all, whole, every; *n. sg.* everything, anything (at all); *m. sg.* everyone (in general)
सर्वतः sarvataḥ on all sides, in all directions; totally, in full detail
सर्वथा sarvathā in every way, totally, at all events, [in all circumstances:] always
सर्वदा sarvadā always, ever
सर्वनामन् sarva-nāman *n.* *(gram.)* [name for anything:] pronoun
सलिलं salilaṃ water
सविशेषम् sa_viśeṣam [with particulars:] particularly, completely
सह् sah (I sahate) withstand, endure, bear
सह saha + *instr.* together with, with
सहचारिन् sahacārin accompanying, companion
सहधर्मचारिन् sahadharmacārin *m.* lawful husband; sahadharmacāriṇī lawful wife

सहभू sahabhū inherent, natural
सहसा sahasā vehemently, suddenly
सहस्रं sahasram a thousand
सहाध्ययनं sah›:âdhyayanam studying together, common lessons
सहायः sahāyaḥ companion
सह्य sahya (*ger. of* sah) bearable
सांग्रामिक sāṃgrāmika (*f.* ī) relating to war (saṃgrā-maḥ), military
साचिव्यं sācivyaṃ being minister, post of minister
साधनं sādhanaṃ army
साधु sādhu good, virtuous, right; *adv.* sādhu bravo!; sādhutara better
सांनिध्यं sāṃnidhyaṃ presence
सापत्न्यं sāpatnyaṃ the state of being the sharer of a husband (sapatnī)
सामाजिकः sāmājikaḥ spectator
सामान्य sāmānya common, general
सांप्रत sāṃprata [relating to now (saṃprati):] timely, proper; *adv.* sāṃpratam now, at once
सायम् sāyam at evening; sāyaṃtana (*f.* ī) [relating to] evening
सार sāra *m./n.* substance; property
सारथि sārathi *m.* driver of chariot
सावधान s›_âvadhāna careful, watchful
साहस sāhasa rash, reckless
साहसिक sāhasika (*f.* ī) reckless, adventurous
सिच् sic (IV siñcati) sprinkle, moisten
सित sita white
सिद्ध siddha (*p.p. of* sidh) achieved, accomplished
सिद्धार्थकः Siddhārthakaḥ *pr. n.*
सिद्धि siddhi *f.* achievement, success, fulfilment
सीता Sītā *pr. n.*
सीरध्वजः Sīradhvajaḥ *pr. n.*
सु su *laudatory prefix* well, fair, good, very *etc.*; easily, easy
सुकुमार su:kumāra (*f.* ī) delicate
सुखं sukhaṃ pleasure, happiness; *adv.* sukham comfortably, at one's ease
सुचरितं su:caritaṃ good deed
सुतः sutaḥ son
सुता sutā daughter
सुन्दर sundara (*f.* ī) beautiful
सुप्त supta (*p.p. of* svap) asleep

सुभग subhaga fortunate, lovely, delightful
सुभ्रू su:bhrū fair-browed, fair
सुरः surah god
सुरतं su:ratam love-making
सुरभि surabhi fragrant
सुलभ su:labha easily got, natural
सुवर्णं suvarnam gold; suvarnah gold piece
सुहृत्तमः suhrttamah close friend
सुहृत्ता suhrttā being friendly, affection
सुहृद् suhrd *m.* friend
सूच् sūc (X sūcayati) point out, indicate
सूतः sūtah driver of chariot
सूत्रं sūtram thread; aphorism, aphoristic rule
सूर्यः sūryah sun
सेचनं secanam (act of) sprinkling, watering
सेना senā army
सेनापति senā-pati *m.* [lord of army:] general
सेवा sevā attendance (upon someone), servitude
सैनिकः sainikah [belonging to army:] soldier
सोढुम् sodhum *inf. of* sah
सोदरः sodarah, sodaryah [one born of same womb:] brother [of same mother]
सोमतीर्थं Somatīrtham *name of pilgrimage place*
सोमरातः Somarātah *pr. n.*
सौजन्यं saujanyam kindness
सौधातकि Saudhātaki *m., pr. n.*
सौहार्दं sauhārdam friendship, fondness
स्खलनं skhalanam failure, lapse
स्तनकलशः Stanakalaśah *pr. n.*
स्तम्बः stambah clump of grass
स्तम्भः stambhah pillar
स्तु stu (II stauti) praise
स्त्री strī *irreg.* woman
स्थ -stha standing, being at/in, *etc.*
स्थली sthalī dry land
स्था sthā (I tisthati) stand, stay, remain, abide, stop, halt
स्था sthā *caus.* (sthāpayati) cause to stand, establish
स्थानं sthānam place, occasion; sthāne in place, appropriate(ly)
स्थानभ्रंशः sthāna-bhramśah fall from position, loss of place
स्थायिन् sthāyin lasting, stable
स्थास्यति sthāsyati *3rd sg. fut. para. of* sthā

स्थित sthita (*p.p. of* sthā) standing *etc.*

स्थिर sthira firm; sthirī˜kṛ make firm, sustain; sthirī˜bhū be[come] firm

स्नानं snānaṃ bathing, bathe

स्निग्ध snigdha affectionate

स्निह् snih (IV snihyati) feel affection for (*loc.*)

स्नेहः snehaḥ affection, fondness, tenderness, love

स्पन्द् spand (I spandate) quiver

स्पर्शः sparśaḥ touch

स्पृश् spṛś (VI spṛśati) touch, affect

स्प्रष्टुम् spraṣṭum *inf. of* spṛś

स्फुट sphuṭa clear, distinct

स्मरहरः Smara-haraḥ Destroyer of Love (*epithet of Śiva*)

स्मि smi (I smayate) smile

स्मितं smitaṃ smile

स्मृ smṛ (I smarati) remember (*acc. or gen.*)

स्मृ smṛ *caus.* (smārayati) cause to remember, remind

स्यन्द् syand (I syandate) flow, move rapidly

स्यात् syāt *3rd sg. opt. of* as

स्रंस् sraṃs (I sraṃsate) drop, slip

स्रज् sraj *f.* garland

स्रु sru (I sravati) flow

स्व sva *pron. adj.* (one's) own

स्वच्छन्दम् svacchandam at one's will, as one would wish

स्वनः svanaḥ sound

स्वप् svap (II svapiti) sleep

स्वप्नः svapnaḥ sleep; dream

स्वयम् svayam *emphatic pron.* myself *etc.*, by/for myself *etc.*, personally, of one's own accord

स्वरः svaraḥ sound, tone, syllable

स्वल्प sv:alpa small, scant

स्वसृ svasṛ *f.* sister

स्वागतम् sv:āgatam welcome to (*dat.*)

स्वामिन् svāmin owner, master; svāminī mistress

स्वास्थ्यं svāsthyaṃ comfort, ease

स्वीकरणं svī˜karaṇaṃ [making one's own:] marrying

स्वीकृ svī˜kṛ make one's own, appropriate

स्वेदः svedaḥ sweat

स्वैरम् svairam gently

हत hata *p.p. of* han

हतक hataka *ifc.* accursed

हन् han(II hanti) kill, slay, murder

हन् han *caus.* (ghātayati) get killed, have killed, put to death

हन्त hanta ah! alas!

हयः **hayaḥ** horse
हरः **Haraḥ** *name of Śiva*
हरणं **haraṇaṃ** (*from* **hṛ**) taking
हरि **Hari** *m. name of Viṣṇu or Indra*
हर्षः **harṣaḥ** joy, delight
हस् **has** (**I hasati**) laugh
हस्तः **hastaḥ** hand, arm, trunk (of elephant)
हस्तिन् **hastin** elephant
हा **hā** ah! oh!
हानि **hāni** *f.* abandonment
हारिन् **hārin** taking, bringing
हार्य **hārya** *ger. of* **hṛ**
हासः **hāsaḥ** laugh, chuckle
हि **hi** *enclitic particle* for; assuredly, certainly, *etc.*
हित **hita** (*p.p. of* **dhā**) put; beneficial, well-disposed, good (friend)
हिमं **himaṃ** frost, snow, ice
हिमवन्त् **Himavant** *m.*, **Himālayaḥ** the mountain (range) Himālaya
हु **hu** (**III juhoti**) sacrifice
हृ **hṛ** (**I harati**) take, carry, carry off, take away
हृ **hṛ** *caus.* (**hārayati**) cause to carry
हृदयं **hṛdayaṃ** heart, mind
हे **he** (*before vocatives*) O, ah
हेतु **hetu** *m.* motive, ground for (*loc.*) cause ; **hetoḥ** for the sake of, for
होमः **homaḥ** oblation, sacrifice

English–Sanskrit vocabulary

This is solely a vocabulary to the English–Sanskrit exercises: words which occur only in the Sanskrit–English sections or in the body of the chapters are not included. No exhaustive attempt has been made to indicate the limits within which the Sanskrit word is equivalent to the English. It must be gathered from the context of the sentences themselves that, for instance, **prati + pad** corresponds to 'admit' in its sense of 'confess' and that **smārayati** means 'recall' in the sense of 'bring to another's mind'. Where distinctions are made, the colon is used to mean 'in the sense of'—e.g. 'call (:summon)', 'call in the sense of summon'.

Where an English word (e.g. 'wish') occurs as more than one part of speech, its verbal usage is normally listed first; but the Sanskrit equivalent should at any rate indicate which part of speech is in question. The same applies to forms in -ing such as 'seeing': **darśanaṃ** is the substantive (action noun), **darśin** the adjective (agent noun).

Morphological indications such as verb class are not usually given where these may be found in the special vocabularies or in the verb list.

a/an *usually omit*, **kaś cit, ko ›pi, ekaḥ**
abandon **hā, vi + hā**; abandoned **ujjhita** (*p.p. of* **ujjh**)
abide **ās**
able, be —(to) **śak**
about (:concerning) **prati**; about this (:on this matter) **atra**
absent-minded **śūnya;hṛdaya**
abundance **bāhulyaṃ**
accept **grah, pari + grah, prati + grah, aṅgī˜kṛ**
acceptance **parigrahaḥ**
acclamation **praśaṃs›-ālāpaḥ**
accompany **anu + vṛt**
accomplished **siddha**
accomplishment (:act of achieving) **siddhi** *f.*; (:technical ability) **śilpaṃ**
accord, of one's own — **svayam**
according to **-vat**

accursed **hatakaḥ** *ifc.*
acknowledge **abhi + upa + i**
acquire **ā + gam** *caus.*
act (:do) **anu + sthā**
act (a play) **naṭ** *caus.*
acting (:doing) **kārin**
acting (in play) **nṛttaṃ**; science of acting **nāṭya-śāstraṃ**
activity **kriyā**
actual *use* **eva**
actually **eva**
address **abhi + dhā**
administration **tantraṃ**
admit **prati + pad**
adored one **priyatamā**
advantage **phalaṃ**
advice **upadeśaḥ**
affair **kāryaṃ**
affection **praṇayaḥ**
after **pareṇa** + *abl.*; *use absol.*; after very long **aticirāt**
after all **khalu**
afterwards **paścāt**
again **punar**; yet again **punar api**
agent **praṇidhi** *m.*
agitation **saṃvegaḥ**
ah! **aye**
aiding **upakāraḥ**
alas! **hanta, kaṣṭam**
alight, set — **ut + dīp** *caus.* (**uddīpayati**)
alive **jīvita**
all **sarva** *pron.*; on all sides **sarvataḥ**; at all **eva**; after all **khalu**
allusion **upanyāsaḥ**
alone **eka**; (:solitary) **ekākin**
already **prathamam, pūrva** *in cpd. with p.p., sometimes just* **eva**
also **api** *enclitic*
altercation **saṃgharṣaḥ**
although **api**
among, from — **madhyāt** + *gen. or ifc.*
amorous swoon **madanamūrchā**
and **ca** *enclitic*, **ca . . . ca**; *connecting two verbs, usually expressed by absol.*; *connecting sentences, often expressed by* **api** *after new subject*
anger **krodhaḥ, kopaḥ, manyu** *m.*
announce **ni + vid** *caus.*
announcing **nivedanaṃ**
annoyance **pratyavāyaḥ**
another **anya, para**
answer **prativacanaṃ**
ant **pipīlikā**
anxiety **śaṅkā**
anxious to **-kāma**
any **kaś cit, ko 'pi**
anyone **kaś cit, ko 'pi**; (:no matter who) **sarvaḥ**
apart from **antareṇa** + *acc.*
appearance **varṇaḥ**
appease (:quieten) **śam** *cause.*; (curry favour with) **ā + rādh** *caus.*
appeasement **anunayaḥ**
appointment **saṃketaḥ**
apprehension **āśaṅkā**
appropriate, to — **svī˜kṛ**
appropriate **ucita**; appropriate(ly) **sthāne**
approve **abhi + nand**
army (:forces) **balaṃ**
arouse (:bring about) **jan** *caus.*; aroused **janita, saṃjāta**
arrival **āgamanaṃ**
arrive **ā + gam, pra + āp**
arrow **bāṇaḥ, śaraḥ**
as (:like) **iva**; *introducing subordinate clause* **yathā . . . tathā**; *in cpd.* **yathā**
as if *use* **iva**
as soon as **yad» aîva . . . tad» aîva**
as well (:also) **api**

ascetic tāpasaḥ, tapasvin
ascetics' grove tapo-vanaṃ
ashamed vilakṣa
ask (about) prach (+ *acc.*)
asleep supta
assistant in gambling-house sabhyaḥ
assume (role) grah
assuredly hi
astonished vismita
astonishment vismayaḥ
at *use loc.*
at all eva
at once sāṃpratam
attachment prasakti *f.*
attack (of emotion) āveśaḥ; (on enemy) abhiyogaḥ
attempt prayatnaḥ
attend anu + gam
attendance upasthānaṃ
attendant anucaraḥ
attentive avahita
attractive ramaṇīya
audience pariṣad *f.*
augmented saṃbhṛta
aunt (maternal) mātṛ-ṣvasṛ
austerity (religious-) tapas *n.*
autumn śarad *f.*
avoid pari + hṛ

bad news a:priyaṃ
bakula (blossom) bakulaṃ
banish nis + vas *caus.*
bank tīraṃ
barb śalya *m./n.*
barbarian mlecchaḥ
bard (royal —) vaitālikaḥ
battle samaraḥ
be as, bhū; (be currently) vṛt
bearing dhārin
beat taḍ
beat off apa + han
beating tāḍaḥ
beautiful śobhana
beauty śobhā, rūpaṃ
because *use instr. or abl. of abstract noun*; (:with the thought that) iti
become bhū (*in past* saṃvṛtta), *or use verb of motion with abstract noun*
become an object viṣayī˜bhū
bedchamber śayana-gṛhaṃ
before (:previously) prāk; *in cpd. with p.p.* pūrva
before (*conj.*) yāvat na . . . tāvat
begin (:undertake) sam + ā + rabh, (:make a start) upa + kram
beginning ārambhaḥ
behalf, on — of -artham
behave ceṣṭ, ā + ceṣṭ; (:deal with) vi + ava + hṛ
belief pratyayaḥ
believe śrad + dhā
beloved priya, vallabha; beloved wife praṇayinī
bend down ava + nam
beneath adhastāt + *gen.*
benefit priyaṃ
besieging uparodhanaṃ
beside āsanna, -samīpe
bestow pra + dā (+ *dat.*)
betel tāmbūlaṃ; betel-box tāmbūla-bhājanaṃ
beyond vihāya
bird patatrin, pakṣin
birth janman *n.*; birth-ceremony jāta-karman *n.*
bit chedaḥ
blame upa + ā + labh
blessing maṅgalaṃ
blind andha
bliss nirvāṇaṃ
blossom ut + śvas
blossom kusumaṃ
boast ślāgh (I ślāghate)
body śarīraṃ, vigrahaḥ, gātraṃ
bodyguard, provide a — for pari + vṛ (V parivṛṇoti) + *acc.*

bondage bandhanaṃ
book pustakaṃ
born of Śakuntalā Śākuntaleya
both (*adj.*) ubha; both . . . and . . . ca . . . ca
bow cāpa *m./n.*, kārmukaṃ
bower maṇḍapa *m./n.*
box bhāṇḍaṃ
boy bālaḥ
brahmin brāhmaṇaḥ
bravo! sādhu
breast uras *n.*
breeze pravātaṃ
bride vadhū
bridegroom varaḥ; bride and groom vara;vadhū
bright śobhana
bring ā + nī, ā + dā; bring to a pass avasthām gam *caus.*
bring up (chariot) upa + sthā *caus.*
broken bhagna
brother bhrātṛ
brother-in-law śyālaḥ
burn dah
busy vyagra
busy oneself on abhi + yuj *pass.* + *loc.*
but punar *enclitic,* tu *enclitic,* kiṃ tu; but then athavā
buy krī
by *normally use instr.*; by (virtue of doing something) *use pres. part.*

call (:summon) ā + hve
called (:named) *use* nāma 'by name' *or* ;nāman
camp ni + viś
can *use* śak; *sometimes not necessary to translate*
cancellation pratiṣedhaḥ
capture grah
careful s›_âvadhāna
carriage pravahaṇaṃ
carry off apa + hṛ
case, in that — tarhi, tena hi, yady evam
cast ni + kṣip
cause (to) *use caus.*
cause hetu *m.*
ceremony saṃskāraḥ
certain, a — kaścit, ko ›pi
certainly khalu
change pariṇāmaḥ
character śīlaṃ
chariot rathaḥ
chase away vi + dru *caus.*
check prati + sidh
chieftain rājan *m.*
child bālaḥ; dear child vatsaḥ
childless an;apatya
circumstances daśā
citizen pauraḥ
city nagaraṃ, puraṃ
clamour kolāhalaḥ
clean śuci
clearly vyaktam
clever nipuṇa
clod of earth loṣṭa *m./n.*
come ā + gam, upa + gam, upa + i, ā + yā, sam + ā + gam
come! (*imperv.*) ehi
come in pra + viś
comfort ā + śvas *caus.*
command sam + diś
command śāsanaṃ saṃdeśaḥ, ājñā
common prākṛta
company, in the — of -ṣameta
compassion, feel — day (I day-ate)
compassionate kṛpālu
complacent subhagaṃmanya
complete sam + āp
complete with sa_
conceal ā + chad (X ācchā-dayati)
concealed antarita
concealment pracchādanaṃ

conceive pari + kḷp *caus.*
concern cintā
conclusion avasānam
condemned vadhya
condition (:state) avasthā
conduct caritam
confer (on) prati + pad *caus.* + *dat.*
confidence, inspiring of — viśvasanīya
confident, make — prati + i *caus.*
confirmation pratipatti *f.*
conflict vimardaḥ
confused ākula
confusion, in — ākulī-bhūta
congratulate *use* diṣṭyā vṛdh *or its caus.* (*see Chapter 9*)
conjecture tarkaḥ
connive at (:overlook) upa + īkṣ
conquer ji
conscious of -vedin
consciousness saṃjñā
consecrated abhimantrita
consider ava + gam, cint (X cintayati)
considerable garīyāṃs
contemporary vartamāna
contemptuous avamānin
contrive [:bring about] ut + pad *caus.*
control, under one's own — svādhīna
convent vihāraḥ
conversant with abhijña + *gen.*
conversation saṃlāpaḥ
convey pra + āp *caus.*
cool śītala
coral-tree mandāraḥ
correctly samyak
council pariṣad *f.*
counsellor sacivaḥ
counter-measures, take — prati + vi + dhā
country deśaḥ
course gati *f.*
course, of — khalu *enclitic*
court rāja-kulam
courtesan gaṇikā
crag śilā-cayaḥ
creak vi + ru (II virauti)
create nis + mā (*p.p.* nirmita)
creeper latā
crime doṣaḥ
crowd of people janapadasamavāyaḥ
cruel dāruṇa
cruelty krauryam
cry ā + krand (I ākrandati)
cry out ut + ghuṣ
cunning śaṭha
curiosity kutūhalam, kautukam
curlew krauñcaḥ
curse śāpaḥ

dance nṛt
danger bhayam
dare ut + sah
darkness tamas *n.*
daughter kanyā, sutā, duhitṛ
day divasaḥ; by day divā
dead mṛta
dear priya, vallabha; dear child vatsaḥ/vatsā; my dear X (*voc.*) *use* sakhe *m.*/sakhi *f.*; my dear fellow bhadra; dear Rāma Rāma:bhadraḥ
death mṛtyu *m.*
debtless anṛṇa
decayed jīrṇa
deceive vi + pra + labh
declare ā + cakṣ (II ācaṣṭe), *but normally* ā + khyā *outside pres. stem*
decoration bhūṣaṇam
decrepit jīrṇa
deed karman *n.*
deer mṛgaḥ
defeat ji
defeat parājayaḥ

defile dus *caus.*
deity devatā
delay kāla-haraṇaṃ kṛ, ās
delight harṣaḥ; (:delightful event) utsavaḥ
delighted prahṛṣṭa
delightful subhaga
deluded mūḍha
demerit doṣaḥ
demon asuraḥ
denounce apa + diś
depart ut + hā, apa + yā
departure prasthānaṃ
depict abhi + likh
depressed, feel — durmanāyate
descendant of *use vṛddhi derivative*
describe varṇayati; as described yathā_ôkta
desert pari + tyaj
desirable kānta
desire prārthitaṃ, prārthanā
despatch pra + hi (*p.p.* prahita)
despise ava + jñā
despondency vaimanasyaṃ
destiny vidhi *m.*
destroying vadhaḥ
destruction vināśaḥ
determination niścayaḥ
devoid śūnya
die upa + ram
different anya *pron.*
difficult dus:kara; difficult (to achieve) dur:labha
diligence abhiyogaḥ
diligent abhiyukta
direct ā + diś
direction diś *f.*; in one— . . . in another anyataḥ . . . anyataḥ
disaffection aparāgaḥ
disappointment viṣādaḥ
discern sam + vi + jñā, upa + lakṣ (X upalakṣayati)
disciple antevāsin
discover vid, pari + jñā
discrimination vivekaḥ
disgrace, in — sa_nikāram
disguise vyañjanaṃ
disinclined parāṇmukha
disloyalty aparāgaḥ
dismiss vi + sṛj *caus.*
dispersal (of crowd) bhaṅgaḥ
dispute vivādaḥ
distance, at a good — from atidūre + *gen.*
distinction viśeṣaḥ
distract (pleasurably) vi + nud *caus.*
distracted (:crazed) unmatta
distress ārti *f.*; distress of mind citta-khedaḥ
distress, be in — duḥkhaṃ sthā, duḥkham ās
distressed viklava
disturb ākulayati
do kṛ, anu + sthā, ā + car; sam + ā + car
do violence to abhi + druh
doctor vaidyaḥ
don pari + dhā *ātm.*
donate nis + vap
done, have — with kṛtam + *instr.*
don't *use* alam, *or* na + *ger.*
door dvāraṃ, kapāṭaṃ
doubt saṃdehaḥ, vitarkaḥ
draw ā + kṛṣ
draw near prati + ā + sad
dreadful atidāruṇa, aniṣṭa
drink pā
drink pānaṃ
drinking -pa *ifc.*
drive *use* nī *with abstract noun*
driver sārathi *m.*
driving away apanodanaṃ
dweller -sad
dynasty vaṃśaḥ

each other anyonya
eager utsuka

ear **karṇaḥ**
earlier **pūrva** *pronom.*
earth **pṛthivī, bhū** *f.*
easy **sulabha**
eclipse **uparāgaḥ**
effect **kṛ**
either . . . or **. . . vā . . . vā**
elder **jyāyāṃs**; elder (person) **guru** *m.*
elder brother **jyāyāṃs bhrātṛ, agrajaḥ**
elephant **gajaḥ**
else **anya** *pron.*; somewhere else **anyatra kv› âpi**
embarrassing **lajjā-kara**
embrace **pari + svaj** (**I pariṣvajate**)
emerge **nis + kram**
employ **pra + yuj, vi + ā + pṝ** *caus.*
enclosure **valaya** *m./n.*, **vāṭikā**
end **antaḥ**; to what end? **kim:nimittam**; an end of **kṛtam** + *instr.*
enemy **ripu** *m.*
engage **ni + yuj**
engrossed **vyagra**
enjoin **vi + dhā**
enjoy **pari + bhuj**, (:experience) **anu + bhū**
enough **alam**
enrage **caṇḍī˜kṛ**
enter **pra + viś**
enter upon (vow) **sam + ā + ruh**
entering **praveśaḥ**
enterprise **ārambhaḥ**
entire **nikhila**
entirely **eva**
entry **praveśaḥ**
epithet **viśeṣaṇa:padam**
escape **apakramaṇam**
escort **ānuyātrikaḥ**
especially **-tara**
establish **sthā** *caus.*
even **api** *enclitic*
ever **kadācit**
every **sarva** *pron.*
everyone (of a number) **sarve** (*pl.*); (in general) **sarvaḥ** (*sg.*)
everything **sarvam**
evil **pāpa**
evil-natured **dur:ātman**
Excellency, His/Your **āryaḥ**
excessively **ati** *prefix*
execution-ground **vadhyasthānam**
executioner **ghātakaḥ**
exertion **pariśramaḥ**
exhausted **pariśrānta**
exploits **caritam**
extermination **unmūlanam**
extraordinary **adbhuta**
extremely **ati** *prefix*
eye **netram, nayanam, cakṣus** *n.*, **locanam**

face **mukham, vaktram**
fact, in — **eva**; from the fact that **yathā . . . tathā**
faint **moham upa + gam**
fair-eyed **su:nayana**
fall **pat, ni + pat**; (to one's lot) **upa + nam**
fall silent **tūṣṇīm as**
falling **nipātaḥ**
fame **yaśas** *n.*
familiar **abhyasta**
family **kulam, anvayaḥ, kuṭumbam**; (:members of immediate household) **gṛha-janaḥ**
far away **dūre**
fast to death **an:aśanena sam + sthā** *ātm.*
fate **daivam**
father **pitṛ**; (one's own) **tātaḥ**
father-in-law **śvaśuraḥ**
fault **doṣaḥ**
favour **anu + grah**
favour **prasādaḥ**
favourable **anukūla**

fearful trasta
fearfulness bhīru˜tvaṃ
fearing śaṅkin
fellow baṭu *m.*; good fellow, dear fellow bhadraḥ
festival mahotsavaḥ
fetch down (from carriage) ava + tṝ *caus.*
fetching āharaṇaṃ
few, a — *use* kaścit
field kṣetraṃ
fierce ugra
filament kesaraṃ
find adhi + gam
find out upa + labh
finger aṅguli/aṅgulī *f.*
fire agni *m.*, analaḥ, vahni *m.*
fired, cause to be — dah *caus.*
firewood samidh *f.*
firmness dhairyaṃ
first prathama
fixed (on) -āsakta
flame jvālā
flesh māṃsaṃ
flow abhi + syand
flower puṣpaṃ, kusumaṃ
fly up ut + pat, ut + ḍī (uḍḍī)
folk janaḥ
follow anu + gam
follower ānuyātrikaḥ
fondness prīti *f.*
food bhojanaṃ, bhaktaṃ
fool mūrkhaḥ
foot pādaḥ
for (*prep.*) *use gen.*; (a period of time) *use acc.*; for (the sake of) -artham *or use dat.*
for (*conj.*) hi *enclitic*
for oneself (:of one's own accord) svayam
forcibly balāt
ford tīrthaṃ
forest vanaṃ, araṇyaṃ, vipinaṃ
forest-dweller vanecaraḥ
forget vi + smṛ
forgive kṣam (*pass.* kṣamyate)
form vapus *n.*
former purātana (*f.* ī)
forsooth kila
forth, and so — ;ādi
fortune bhāgyaṃ
forward anu + pra + iṣ *caus.* (anupreṣayati)
four catur
free muc
free from nis *prefix*
freedom (:scope) prasaraḥ
friend vayasyaḥ, mitraṃ, suhṛd *m.*, sakhi *m.* (*voc.* sakhe); (female) friend sakhī, (= *pl.*) sakhī:janaḥ
friend's wife sakhī
friendship sakhyaṃ
frivolous cañcala
from *use abl.*; from what/where? kutaḥ; from someone kutaś cit
front, in —of agrataḥ + *gen.*, -samakṣam
fruit phalaṃ
fruitful sa_phala
fruitless, make — viphalī˜kṛ
fulfil pṝ *caus.*
Full Moon Festival Kaumudīmahotsavaḥ
further bhūyāṃs

gain labh
gale nabhasvant *m.*
gallery vīthikā, śālā
game krīḍā
gaming master sabhikaḥ
Gandharva Gandharvaḥ; Gandharva rite Gāndharva vidhi *m.*
garden udyānaṃ
garland mālā
garment vāsas *n.*
gaze dṛś
gaze dṛṣṭi *f.*

gem ratnaṃ
generally prāyeṇa
get labh; get (done) *use caus.*
get up ut + sthā (s *lost between the* t *and* th – *e.g. p.p.* utthita)
girl kanyā, kanyakā
give dā
give up tyaj
giving dānaṃ
glory śrī
go gam, yā
go against ati + kram
go back ni + vṛt
go in(to) pra + viś
god suraḥ, devaḥ
God of Love Manmathaḥ, Kusumāyudhaḥ
goddess devī
going gamanaṃ
gold suvarṇaṃ, heman *n.*
good sādhu, (friend) hita, (*in voc.*) bhadra; (:prosperity) śreyas *n.*
good fellow bhadraḥ
good man su:janaḥ
good woman (*voc.*) bhadre
gotra gotraṃ
grandson dauhitraḥ
grant pra + yam
granted that kāmam
grasp grah
great mahānt
greatness mahiman *m.*
greet (person) abhi + vad *caus. ātm.*; (thing) abhi + nand
grief śokaḥ
grieve śuc
groom *see* bridegroom
ground bhūmi *f.*; (:cause) hetu *m.*
guard rakṣ
guest atithi *m.* abhyāgataḥ
guide, someone to – netṛ

ha! ayi, hanta, āḥ
half (portion) ardhaḥ
hand, hand over sam + ṛ *caus.*, ṛ *caus.*
hand hastaḥ, pāṇi *m.*
hand, at – āsanna
handmaid ājñākarī
happen: what happens/has happened *etc.* vṛttāntaḥ
happiness sukhaṃ
hard to attain dur:adhigama
hard to win dur:labha
harem antaḥpuraṃ
harlot veśyā
harsh viṣama
hate dviṣ
have *use gen. with verb meaning 'be' – usually* as, *sometimes* bhū *or* vṛt; have (something done) *use caus.*
having *use bahuvrīhi, suffixes* vant/mant, sa, *etc.*
hawker paṇāyitṛ
he, him *etc.* saḥ, ayam, enam, eṣaḥ, asau *or omit*
head śiras *n.*
heap rāśi *m.*
hear śru
heart hṛdayaṃ, citttaṃ
heat ātapaḥ
heavens, thank – diṣṭyā
hell naraka *m./n.*
helpful upakārin
helpless paravaśa
here atra, iha, *or use* eṣaḥ, ayam; over here itaḥ
hereditary pitṛ-paryāy›-āgata
herewith *use* eṣaḥ
hermitage āśramaḥ, āśrama-padaṃ
hero vīraḥ
hesitation an:adhyavasāyaḥ
high-soaring utsarpin
highest (:most excellent) parārdhya
Highness, your/His – kumāraḥ
hindrance vighnaḥ, antarāyaḥ
hint at upa + kṣip

his tasya *etc.*; his (own) sva
hither and thither itas tataḥ
ho, ho there! bhoḥ
hold on to ava + lamb
hole chidram
homage namas *n.*
home gṛham, āvasathaḥ
honey-bee (female) madhukarī
honour (request *etc.*) man *caus.*; (:do honour to) puras + kṛ, pūj (X pūjayati *ger.* pūjya)
Honour, His/Your — āryaḥ; His Honour here atrabhavant
honourable ārya
hope ā + śaṃs (I āśaṃsate); I hope kaccid (*particle*)
hope āśā
horse aśvaḥ
hospitality satkāraḥ
hostile (:adverse) pratikūla
house gṛham, geham
household śuddhāntaḥ, gaṇaḥ
how? katham; *in exclamations use* aho
however punar *enclitic*
human flesh mahā:māṃsam
huntsman vyādhaḥ
hurry tvar *ātm.*
husband, lawful — sahadharmacārin
husband and wife dampatī (*du.*)

I aham
idiot mūḍhaḥ
idea, sit — ut + ās
if yadi, cet *enclitic*; if only! api nāma
ignoble an:ārya
ignorant an:abhijña
ill-disposed to vimukha + *gen.*
ill omen dur:nimittam
imagine sam + bhū *caus.*
immediately an;antaram, sadya eva; immediately upon -anantaram eva
imminent bhāvin
impairment śaithilyam
important thing pradhānam
in *use loc., sometimes adverb in* -tra; (being) in -gata; having (with)in ;garbha; in . . . ing *often use pres. part.*
inclination abhiprāyaḥ
incline pra + vṛt
including urīkṛtya + *acc.*
inconvenience *use* doṣaḥ
increase vṛdh *caus.*
indeed khalu *enclitic*
indicate upa + diś
indicating nivedaka
inevitably niyatam
inferiority lāghavam
inflammatory saṃdīpana
inform ni + vid *caus.* + *dat./gen.*
ingratitude kṛtaghna˜tā
inscrutable acintya
instigation to rebellion upajāpaḥ
instructed śikṣita
instructions ādeśaḥ
intact, keep — pari + pāl
intelligence buddhi *f.*
intention abhiprāyaḥ
interest kutūhalam
interval antaram
intimacy viśrambhaḥ
intoxication madaḥ
introduce (into) pra + viś *caus.*, upa + nī + *acc.*
invade upa + rudh
invite upa + ni + mantr (X upanimantrayati)
irritability duḥśīla˜tā
it saḥ, ayam, enam, eṣaḥ, asau (*usually in n.*)
its tasya *etc.*

jackal śṛgālaḥ
jewel ābharaṇam
join ghaṭ *caus.* (ghaṭayati)
joined hands añjali *m.*
joke parihāsaḥ

juncture antaram; at this juncture atr» āntare
just eva *enclitic* (:merely) ±mātra; (I'll) just . . . tāvat *enclitic*, yāvat

kill vi + ā + pad *caus.*; have (:cause to be) killed ghātayati
killing vināśaḥ
king rājan *m.* (*ifc.* -rājaḥ), nṛpaḥ
king of Videha Vaidehaḥ
kingdom rājyam
kinsman bandhu *m.*
know jñā, vid, ava + gam; know how to jñā

lack of *use* a:/an:
lady, noble lady āryā; this lady atrabhavatī; that lady tatrabhavatī
lake sarasī
lamp dīpikā
lapse skhalanam
later, some time — kasya cit kālasya
laugh has (I hasati)
Lāvāṇaka, (being) at — Lāvāṇaka *adj.*
law, sacred — dharmaḥ
lay ā + ruh *caus.*
lead nī
learn vid, ava + gam
learned in the sacred law dharma-vit
leave tyaj, pari + tyaj
leave, give — anu + jñā
-less nis_, a:/an:
let *use imperv., sometimes indicative*
let alone kiṃ punar
let go muc
letter lekhaḥ, pattrikā, pattram
licked avalīḍha
life jīvitam, prāṇa *m. pl.*

like, I should — to icchāmi
like *use* iva, ~vat, sadṛśa (*f.* ī) + *instr.*
limb aṅgam
line paṅkti *f.*
listen (to) śru
listen, someone to — śrotṛ
little while muhūrta *m./n.*
live (:be alive) jīv; (:dwell) vas, prati + vas, ni + vas
long dūra; (for) a long way dūram; for a long time ciram
long, after very — aticirāt
long, at — last cirāt
long-lived āyuṣmant
look (at) dṛś; look upon īkṣ
looking after upasaṃgrahaḥ
loose vi + muc
lord pati *m.*, adhipati *m.*
loss of place sthāna-bhraṃśaḥ
lotus puṇḍarīkam
loudly uccaiḥ
love (:fondness) snehaḥ, (:devotion) anurāgaḥ, (:passion) manmathaḥ
Love (god of-) Manmathaḥ, Kusumāyudhaḥ, Makaradhvajaḥ
love, be in — with utkaṇṭhate, kam *caus.*
loved one iṣṭa:janaḥ
lovely ramaṇīya, manohara
low (:mean) kṣudra

madam (*voc.*) bhadre
magnanimous mah»:ātman
maid servant paricārikā
maintain (fire) ā + dhā
Majesty, Her/Your — devī
Majesty, His/Your — devaḥ, āyuṣmant
make kṛ, ut + pad *caus.*
maker kartṛ
man naraḥ, puruṣaḥ; (:person) janaḥ

manage **vi + dhā**; manage to *use* **katham cit**
mango-tree **cūtaḥ**
manœuvre **ceṣṭā**
many **bahu**
mark **lakṣaṇam**
marriage **dāra-karman** *n.*
marry **vah**
mass **saṃghātaḥ**
master **svāmin** *m.*
matching **saṃvādaḥ**
mating **yugma-cārin** ('going in a pair')
matter **vastu** *n.*
me **mām** *etc.*
meaning **arthaḥ**
means **upāyaḥ**
measure **mā** (*caus.* **māpayati**)
measure **pramāṇam**
medicine **auṣadham**
meditating **dhyānam**
meditation **samādhi** *m.*
meet **sam + ā + sad** *caus.*; (:receive) **prati + ut + gam**
meeting **samāgamaḥ**
melancholy **udvigna**
memory **smṛti** *f.*
mendicant **kṣapaṇakaḥ**
mental turmoil **vikāraḥ**
merchant **śreṣṭhin** *m.*
mere **-mātra, eva**
merit **guṇaḥ**; of merit **guṇa˜vant**
milk **kṣīram**
mind **manas** *n.*, **cittam, cetas** *n.*, **hṛdayam**
mine, of mine *say* 'of me, my'
minister **amātyaḥ**
mirage **mṛgatṛṣṇikā**
misconduct **apacāraḥ**
misdeed **akāryam**
misfortune **vyasanam**
mishap **pramādaḥ**
mislead **vi + pra + labh**
mission **prayojanam**
mistress **svāminī, īśvarī**
moment **muhūrta** *m./n.*
money **dhanam**
monster **nṛśaṃsaḥ**
moon **candraḥ**
moonlight **candrikā**
morning (:of the —) *adj.* **prage-tana** (*f.* **ī**)
mother **jananī, ambā** (*voc.* **amba**), **mātṛ**
motion, in — **pracalita**
mountain, **parvataḥ, śailaḥ, acalaḥ**
mouth **vadanam**
murder **vi + ā + pad** *caus.*
must *use ger. in* **tavya**
mutual (:of *etc.* each other) **itaretara-**
my **madīya**, *or say* 'of me', *or omit*
my own **sva**; of my own accord **svayam**
myself *reflexive* **ātman**; (:me) *use* **aham**

name **nāman** *n.*, **nāmadheyam**
natural **sulabha**, (:innate) **sa-habhū**
nature **prakṛti** *f.*, **ātman** *m.*
necklace **mālā**
negligent **pramatta**
neutral **madhyastha**
never **na kadācit**
news **vṛttāntaḥ, pravṛtti** *f.*
night, by — **rātrau**
no *use* **na** *or* **a:**
noble **ārya, atyudāra**
noise **śabdaḥ**
normal **ucita**
not **na, a:**; A not B **A na tu B**
nothing **na kiṃ cit**
notice **lakṣ** (X **lakṣayati**)
now (:at the present time) **adhunā, idānīm, saṃprati**; (*connective*) **atha, yāvat, tāvat**

numerous prabhūta, mahānt
nymph apsaras *f.*

object (:province) viṣayaḥ
observe ni + śam *caus.*
obstacle vighnaḥ
obstruct ni + rudh
obtain ava + āp
obviously nūnam
occasion avasaraḥ, sthānam
occupation vyāpāraḥ
occupy adhi + ās
occur jan
ocean sāgaraḥ
of *use gen., vṛddhi derivative, bahuvrīhi cpd. etc.*
offend against apa + rādh + *gen.* (*p.p.* aparāddha)
office adhikāraḥ
often bahuśaḥ
oh! hā, aye, bhoḥ, ayi
on *use loc.*; on . . . ing *use absol. or loc. of verbal noun*
once *use* pūrva; once more punar api
one eka *pron.*; (:a person) *use impersonal construction*
only eva, -mātra
open (letter) ut + veṣṭ *caus.*
opportune avasare
opportunity avasaraḥ
oppress pīḍ
or vā *enclitic*; (:nor) vā na
ornament ābharaṇam, alaṃkaraṇam, bhūṣaṇam
other anya, para; and other(s) -ādi
otherwise anyathā
our, of ours *say* 'of us'
out of *use abl.*
outcaste śvapākaḥ
outcome pariṇāmaḥ, vijṛmbhitam
outside bahiḥ
over here itaḥ
overcome parīta
overlook mṛṣ *caus.*
overtures (:instigation to rebellion) upajāpaḥ
own, my/your *etc.* — sva, ātmanaḥ; make one's own svī-kṛ

paint ā + likh
painter citrakaraḥ
pair yugalam
palace rāja-kulam; Sugāṅga Palace Sugāṅga-prāsādaḥ
pang vedanā; pangs of love manmatha-ônmāthaḥ
pardon mṛṣ (IV mṛṣyati)
parents pitṛ *du.*
park udyānam
part uddeśaḥ; for (someone's) part *use* api
partial pakṣapātin
particle avayavaḥ
partisan pakṣapātin
pass avasthā, daśā
pass over ati + kram
passion abhilāṣaḥ
past atīta
past, present and future trikālam
path -pathaḥ
peak sānu *m.*
people janaḥ
perceive ava + lok (X avalokayati)
perform (:do) anu + sthā; (a play) pra + yuj
performance prayogaḥ
perfume vas
persistence (:adherence) anubandhaḥ
person janaḥ; (:body) śarīram, deha *m./n.*
personally svayam eva
petition pra + arth (X prārthayate)
picking avacayaḥ

picture citram
piety dharmaḥ
pity anu + kamp
place ni + kṣip
place deśaḥ, sthānam, pradeśaḥ
place of sacrifice agnihotra-śaraṇam
plan saṃkalpaḥ
play a role bhūmikām kṛ *ātm.*
pleasant ramaṇīya, priya
pleasure sukham
pluck out ut + hṛ
poet kavi *m.*
point, what – in? kim + *instr.*
poison viṣam
poisoner tīkṣṇa:rasa-daḥ
ponder vi + car *cause.*
pool tīrtham
poor, poor fellow (*pityingly*) tapasvin; poor girl varākī
poor material adravyam
portrait ālekhyam
possessed of – upapanna
possessions parigrahaḥ
possessor of ˜mant
possible upapanna
power prabhāvaḥ; have power over pra + bhū + *gen.*
practise (cruelty) pra + yuj, (austerities) car
praise stu
prayer japaḥ
preceptor upādhyāyaḥ
prelude prastāvaḥ
presence, to the – of -sakāśam; in the – of pratyakṣam + *gen.*
present saṃnihita
present pratigrahaḥ
present with prati + pad *caus.* + *double acc.*
pretence apadeśaḥ
previously pūrva *ifc.*
prince kumāraḥ
princess rāja-putrī
prisoner bandhana-sthaḥ
prize (:value highly) abhi + nand
proceed ut + cal
procession yātrā
proclaim ut + ghuṣ *caus.*; (:declare authoritatively) ā + diś
proclamation, after – prakhyāpya (*lit.* 'having proclaimed')
procure ava + gam *caus.*
proficiency prāvīṇyam
promised pratiśruta
proper yukta
protect rakṣ, pari + trai, pari + pāl; (someone) to protect (one) trātṛ
provide upa + kṛ
punishment daṇḍaḥ
pupil śiṣyaḥ, śiṣyā
purse-proud artha-matta
pursue anu + sṛ
put to shame prati + ā + diś

quality guṇaḥ
quantity saṃcayaḥ
queen rājñī (*as title*) devī
quickly āśu
quiet nibhṛta
quite eva *enclitic*
quiver spand

rag paṭaccaram
rather nanu
reach anu + pra + āp
ready udyata
realise ava + gam
really satyam
reason kāraṇam
rebuke upa + ā + labh
rebuking upālambhaḥ
recall smṛ *caus.*
receive grah
recklessness asamīkṣya:kāri˜tā
recognise prati + abhi + jñā, pari + ci
reconciled prasanna

redundancy paunaruktam
reed vetasaḥ
refuse to *use* na
regain (consciousness) upa + labh
regard (:think) man
regard for -anurodhaḥ; with regard to prati + *acc.*
rein abhīśu *m.*
reject prati + ā + diś
rejection pratyākhyānam, pratyādeśaḥ
rejoice mad
release vi + sṛj
relent prasādaṃ kṛ
religious power siddhi *f.*
remain sthā
remaining part śeṣaḥ
remark vacanam
remedy pratīkāraḥ
remember smṛ
remnant śeṣaḥ
remove apa + nī; (ornaments etc.) ava + tṝ *caus.*
reply prativacanam
report prasiddhi *f.*
request vijñapanā
rescue abhi + upa + pad
rescue prāṇa-rakṣā
residence bhavanam
resist pari + hṛ
resolve niścayaḥ
resort to ā + śri
respect for bahumānaḥ + *loc.*
respect, worthier of — garīyāṃs
respectfully sa_gauravam
resplendent dīpti˜mant
restrain ni + grah, upa + saṃ + hṛ
restraint avagrahaḥ
return prati + ni + vṛt
reveal āviṣ˜kṛ, pra + kāś *caus.*
reveal oneself āvir˜bhū
revered tatrabhavant; my revered father tāta-pādāḥ
Reverence, Her/Your — bhagavatī
reverend bhagavant (*f.* bhagavatī)
reward pari + tuṣ *caus.*
reward phalam
rewarding paritoṣaḥ
riches vibhūti *f. pl.*
riding caryā
right *adv.* eva
right (:proper) yukta; rightly yuktam
right (*opp.* left) dakṣiṇa; to the right of dakṣiṇena + *acc.*
ring aṅgurīyaka *m./n.*
rise ut + cal, ut + sthā
rite kriyā, vidhi *m.*, maṅgalam
river nadī
road, roadway mārgaḥ
rock śilā
role bhūmikā
rosary akṣamālā
roused upajāta
royal bard vaitālikaḥ
royal seer rāja:ṛṣi *m.*
ruined, be — ava + sad
ruler īśvaraḥ
run pra + dru

sacred law dharmaḥ
sacrifice hu
sacrifice, place of — agnihotraśaraṇam
sacrificial medhya
sacrilege abrahmaṇyam
safeguard rakṣ
sage muni *m.*
sake, for the — of -artham
salute pra + nam, vand (*ger.* vandya)
same, the/that — saḥ + eva; this same ayam *etc.* + eva
say vad, vac, kath, brū, abhi + dhā
scandal kaulīnam
scant svalpa
scare ut + tras *caus.* (uttrāsayati)

scent āmodaḥ
scholar paṇḍitaḥ
science śāstram
scold upa + ā + labh
seal mudrā
search anu + iṣ
search, in — of anveṣin
season samayaḥ
seated, be — ni + sad
second dvitīya
secret rahasyam
seduce ā + vṛj *caus.*
see dṛś, ava + lok, ā + lok; see to it that kṛ + yathā
see, see how *use* eṣaḥ *or* ayam
seeing darśanam
seeing darśin
seem *use* iva
seer ṛṣi *m.*, great seer maha:rṣi *m.*
seize grah
self, myself *etc.* (*reflexive*) ātman *m. sg.*; (*emphatic*)/for oneself *etc.* svayam
self-control dhairyam
selfsame eva
sell vi + krī
send pra + iṣ *caus.* (preṣayati)
senior to guru + *gen.*
separated, having become — vighaṭita
serpent viṣadharaḥ, nāgaḥ, phaṇabhṛt *m.*
servant parijanaḥ, dāsī; servant girl dāsī
service upakāraḥ, priyam
set sthā *caus.*
set forth, set out pra + sthā
severe (punishment) tīkṣṇa; (austerity) kaṣṭa
shade chāyā
shake cal *caus.* (calayati)
shame lajjā; shame (on) dhik (+*acc.*)
shame, put to — prati + ā + diś
sharp niśita; (:astringent) kaṣāya
shoot vyadh (*pass.* vidhyate)
should *use* arh *or ger. in* ya/anīya
show dṛś *caus.*
show prekṣaṇīyakam
shower abhi + vṛṣ (I abhivarṣati)
shower (:multitude) nikaraḥ
shut āvṛta
side pakṣaḥ
sides, on all — sarvataḥ
sight darśanam
sign liṅgam, cihnam
signal saṃjñā
signature svahastaḥ
silent, stay — tūṣṇīm ās; fall silent tūṣṇīm as (*in imperf.*)
sin pāpman *m.*
since (*prep.*) prabhṛti + *abl.*; (:because) *use abl./instr. of abstract noun, or* yena, yataḥ, yat, iti
sing gai
sir ārya
sire rājan
sister bhaginī, svasṛ
sit (down) upa + viś
skill kauśalam
sky gaganam; skies diś *f. pl.*
slab talam
slender *use* yaṣṭi *f.*
slip pari + bhraṃś
slow, by — stages śanaiḥ śanaiḥ
snake sarpaḥ
snatch hṛ
so (*simple connective*) tat, (:I infer that) tarhi; (:thus) evam, (:to such an extent) evam
sobriquet prasiddhi *f.*
soft mṛdu
sojourn sahavāsaḥ
soldier sainikaḥ
solely kevalam; solely partial eka:pakṣapātin

solitary ekākin
some, someone kaś cit, ko ›pi; someone (to do something) *agent noun*
son putraḥ, dārakaḥ, sutaḥ, putrakaḥ
sorrow viṣādaḥ
sovereignty rājyam
speak vad, vac, abhi + dhā
speaking kathā
specify nis + diś
spectator sāmājikaḥ
speech vāc *f.*
spend (time) gam *caus.*, yā *caus.* (yāpayati)
spoil duṣ *caus.*
spot (:place) uddeśaḥ
stages, by slow — śanaiḥ śanaiḥ
stamp aṅk
stand sthā
standing -stha *ifc.*
start ā + rabh
state avasthā
stay sthā, ās
step padam
still idānīm api
stone śilā
stop sthā
story vṛttāntaḥ
strange (:unprecedented) apūrva; (:marvellous) citra
stranger paraḥ
strategy nīti *f.*
street rathyā
stroll through anu + vi + car + *acc.*
student baṭu
stupid bāliśa
subject prajā, prakṛti *f.*
success siddhi *f.*
such īdṛśa, evaṃ:vidha, īdṛś (īdṛk)
such as -vidha, :ādi
suddenly sahasā
śūdra śūdraḥ
suffering vyathā
sufficient paryāpta
suicide ātma-tyāgaḥ
suited anurūpa
suitor prārthayitṛ
summon ā + hve, sam + ā + hve
sun sūryaḥ, vivasvant *m.*
support nibandhanam
suppress ni + grah
suppressing nigrahaḥ
surely khalu
surmise tark (X tarkayati)
surpassing (:extreme) atiśaya; (:going beyond) -atirikta
surround pari + vṛ
sweat svedaḥ
sweet madhura
swift śīghra, kṣipra
swoon mūrchā
sword śastram
syllable akṣaram

take (:convey) nī; (accept, understand) grah
take away apa + nī
talk kath
talking ālāpaḥ
task kāryam, karman *n.*
taunt adhi + kṣip
teacher ācāryaḥ, upādhyāyaḥ
tell vad, vac, kath
temple āyatanam
tend (plants) pari + vṛdh *caus.*
tender ārdra; make tender vatsalayati
tenderness snehaḥ
that (*demon.*) saḥ, asau; (*conj.*) iti, yat, yathā
the *usually omit*, saḥ, asau
then tadā, tataḥ; (:so) tat; but then atha vā
there tatra; from there tataḥ
there is asti; thére is ayam asau
therefore ataḥ
thereupon tataḥ

thicket vițapa *m./n.*
think man, cint
this eșaḥ, ayam, enam; in/on/ about this atra; from this ataḥ
though api, yady api
thoughts citta-vṛtti *f.*
thread sūtram
three -trayam; three or four tricatura
threshold dvār *f.*
throne siṃhāsanam
throng sammardaḥ, saṃkulam
thus evam
tiger vyāghraḥ
time kālaḥ, velā, avasaraḥ; some time later kasya cit kālasya
tip pari + tuṣ *caus.*
tired pariśrānta
tithe bhāgaḥ
title śabdaḥ
to *use gen., dat., inf. etc.*; (:in the direction of) *use acc.*, prati, -antikam; (:in order to) *use dat. or* -artham
today adya
together with saha + *instr.*
tone gir *f.*
too api
top śikharam
touch spṛś
touch sparśaḥ
towards prati + *acc.*; (— an object of feeling) prati *or use loc.*
town puram
townsfolk paura:janaḥ
trader vaṇij *m.*
trainer vinetṛ
traitor rāj›-âpathya-kārin
tread kṣud
tree pādapaḥ, vṛkṣakaḥ, vṛkṣaḥ; young tree potakaḥ
tremble kamp (I kampate)
triumph over ati + śī
trouble bādh (I bādhate)
true satya
truly satyam, nanu
trust vi + śvas (I visvasati) + *loc.*
trustworthy āpta
try yat
turmoil, in a — tumula
turn (to) kḷp + *dat.*
turn away parā + vṛt *caus.*
turn back prati + ni + vṛt
turn into (:become) *use* saṃvṛtta; (:convert into) *use* kṛ *in compound*
turn round pari + vṛt *caus.*
twin yamaja
two *use du. or* -dvayam
twofold dvaya (*f.* dvayī)

ugliness vairūpyam
ultimate para
un- a:/an:
uncalled for a:kāraṇa
uncertainty vikalpaḥ
understand ava + gam, grah
understand, someone to — jñātṛ
underway pravṛtta
unite yuj *caus.*
unshakeable (resolve) ahārya
unsteady vihvala
until yāvat
untoward apara
upon *use loc.*
us asmān *etc.*
usher in pra + viś *caus.*
utterance bhārati

vain vitatha
vainly mṛṣā
valour vikramaḥ
valuable mahārghya
vanish tiras + bhū
vapour dhūmaḥ
various vicitra; various-ness vaicitryam
vendor vikretṛ
verse gāthā

very (*adj.*) *use* eva
vexation parikleśaḥ
victorious, be— vi + ji *ātm.*
victory vijayaḥ
Videha, of — Vaideha (*f.* ī)
vile dur:ātman
villain pāpaḥ
vine latā
violate ut + laṅgh *caus.*
violence, do—to abhi + druh
violent pracaṇḍa
virtuous sādhu (*f.* sādhvī)
visible abhivyakta
voice vāc *f.*
void śūnya
vow vratam, pratijñā

wait for prati + pāl
wait upon upa + ās
walk sam + car *ātm.*
wall bhitti *f.*
wander bhram
want iṣ
warrior kṣatriyaḥ
washed dhauta
watch vi + lok *caus.*, dṛś
water jalam, salilam
way prakāraḥ; in this way evam; this way (:in this direction) itaḥ; on the way antarā
wayward dur:vinīta
wealth vibhūti *f.*, koṣaḥ, dyumnam
weaning stanya-tyāgaḥ ('leaving the breast')
weapon astram
wear dhṛ
wed upa + yam
weep rud
welcome prati + nand; welcome! svāgatam
welfare kuśalam
well su *prefix*
well, as — api
wet klinna
what? kaḥ (kim); what, . . . ? katham; what (a)! *use* aho; what (:that which) yat; from what? kutaḥ; what of it? tataḥ kim
when yadā, yāvat
where? kva; where (*conj.*) yatra; where from? kutaḥ
whereabouts? kutaḥ
which? kaḥ; which (*rel. pron.*) yaḥ
while (:short time) muhūrta *m. n.*; for a little while muhūrtam iva
while (*conj.*) yāvat
who/whom? kaḥ; who/whom (*rel. pron.*) yaḥ; it is . . . who *use* eva
whole sarva, sakala, aśeṣa
whore puṃścalī
whose kasya *etc.*, yasya *etc.*
why? kim, (:for what purpose?) kim-artham, (:from what cause?) kasmāt; why! (*in surprise*) katham, (*in mild admonition*) nanu
wicked dur:ātman
widespread prathita
wife kalatram, dārāḥ *m. pl.*; friend's wife sakhī
win ji
wine madhu *n.*
wish iṣ
wish manorathaḥ
with *use instr.*; (:together with) saha + *instr.*, sa *in cpd.*; (:possessing) ˜vant *or bahuvrīhi*
withdraw sam + hṛ
without *use prefixes* nis *or* a; without (doing) a + *absol.*
witness pratyakṣī˜kṛ
witness (to) -sākṣin
woman strī, nārī, yoṣit *f.*
wonder, I — (*after interrog.*) nu khalu

wonderful vicitra
woo pra + arth (X prārthayate)
wood vanaṃ, kānanaṃ
word vacanaṃ
work karman *n.*; (:literary work) prabandhaḥ, prayoga-bandhaḥ, kṛti *f.*
working vyāpāraḥ
world lokaḥ
worried, be — śaṅk (I śaṅkate)
worship vand
worthier of respect garīyāṃs
worthy ārya
worthy holder bhājanaṃ
wounded vraṇita
wretch varākaḥ
write likh, abhi + likh
writer kavi *m.*

yet tathā ›pi, punar *enclitic*
you tvam (tvat/yuṣmat) *etc.*; *you (*polite form*) bhavant (*f.* bhavatī)
young tree potakaḥ
younger kanīyāṃs
your/yours/of yours *say* 'of you'
youth nava:yauvanaṃ

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